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Takes the color of its wing;
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Of the ocean's rhythmic swing
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Praises wind and wave that make
All its chambers fair and strong;
As the mighty poets take
Grief and pain to build their song:
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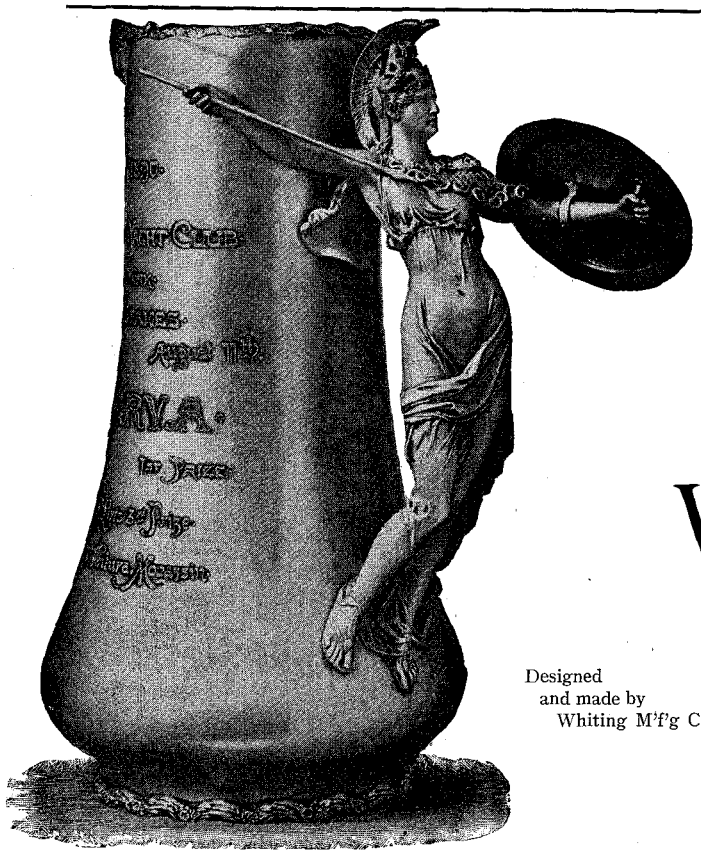

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The Outlook

A·Family·Paper

Volume 53 Saturday, 7 March, 1896 Number 10

THE Cuban resolutions passed by a vote of 64 to 6 in the United States Senate declare that a state of war exists between Spain and "the Government proclaimed, and for some time maintained by force of arms, by the people of Cuba;" that the United States should maintain strict neutrality and accord belligerent rights to both parties; and, finally, that "the friendly offices of the United States should be offered by the President to the Spanish Government for the recognition of the independence of Cuba." The resolutions passed in the House, by a vote of 213 to 17, cover the same ground, and in addition declare that "Congress is of the opinion that the Government of the United States should be prepared to protect the legitimate interests of our citizens by intervention, if necessary." Since in form both House and Senate resolutions are "concurrent," either set of resolutions would go to the President, not as a measure requiring his formal approval or disapproval, but rather as an expression of opinion and a recommendation as to the course he should pursue. It was quite evident from the tenor of the speeches of Senator Sherman, Senator Lodge, Senator Allen, and others who took part in the discussion on the Senate resolutions, and of Mr. Hitt and others in the House, that what was aimed at was not so much any direct and specific effect from the particular recommendations made, as the public expression of National sympathy with an oppressed people struggling for liberty, and an assertion that this country, from its propinquity, commercial relations, and republican constitution, had an interest in the matter and a right to advise, if not to insist, that Spain should act humanely and moderately. In expressing this feeling several of the speakers were violent and extreme in tone, and unnecessarily offensive towards Spain. For now over a year the insurgents have carried on their struggle. Spain has spent $50,000,000 and has sent 150,000 soldiers to Cuba in vain efforts to repress them. The new commander, Captain-General Weyler, has a record of extreme cruelty in the ten years' rebellion. His proclamations indicate that martial law is to be carried to an unheard-of extent; even "those who praise the enemy" or in any way "belittle the prestige of Spain" are to be subject to trial and summary punishment. The misgovernment of Cuba by Spain is beyond doubt; Cubans have had no voice in the raising or spending of taxes, and of the immense sums raised only a small part is spent on the needs of the island, the rest being applied to paying interest on the Spanish debt and to Spain's military expenses; political reform has been crushed, and banishment and confiscation have been constantly inflicted on all liberals. Only unendurable oppression could have incited such strenuous attempts at throwing off the yoke as have been undertaken again and again by Cubans under seemingly hopeless conditions. At present the island is in a state of anarchy. The revolutionists cannot carry on a regular formal military campaign; their bands dash quickly from point to point, burning sugar plantations, destroying railways, seizing supplies, cutting off small parties of their enemies. Nothing like an important pitched battle has been fought. The war is mainly of a guerrilla character. The Spanish forces cannot corner the insurgents, nor force them to a general engagement. Business is almost at a standstill.

❀

Under these circumstances, assuming as almost universal the sympathy of Americans with the Cuban patriots, the questions arise, Can the United States do anything to bring the contest to a close? What does its duty to Spain as a friendly power require? What does international law permit? We can undoubtedly intervene as an ally of the insurgents, on the plea of humanity, sympathy, and American interests—if we are prepared for a war with Spain. We can express our friendly wish that Spain should set Cuba free, but we must not be surprised if our suggestion is disregarded, and must not resent Spain's indifference to our wish—unless, again, we are prepared for war. Or, finally, the President can give the insurgents such moral support as arises from recognizing their belligerency. Woolsey's "International Law" sums up the modern doctrine as to recognizing belligerency by saying that it should depend upon the question, "Is there an actual state of conflict, not trifling or local, or likely to collapse speedily, and one which affects the interests of other States?" "Recognition of belligerency," continues this authority, "gives the parent State important rights as well as the insurgents. Its responsibility for the acts of the insurgents is removed; it can declare blockade; it has rights against neutral commerce. On the other hand, the insurgents can raise loans, get war material and other assistance, subject to the neutrality laws." Thus, in the present case, if we recognize a state of war in Cuba, Spain would acquire the right of search in our vessels for contraband goods, would cease to be responsible for damage done to Americans by the insurgents, and would acquire a right to establish blockades. The Cubans would gain little, if anything, practically, from the measure (especially as they have no navy or seaports), but would undoubtedly derive a moral support from the semi-recognition. The United States would appear to have nothing to gain from the declaration of belligerency, directly. It should be added that such a declaration is made by a neutral nation, as a rule, either in the interests of its own commerce or from a feeling of humanity. In this case the motive for the proposed action is chiefly, if not altogether, the latter.

❀

Whether the condition of affairs now existing in Cuba is such as to justify our declaration of belligerency—that is, whether it constitutes war or merely local insurrection—is an open question. It differs greatly from the condition during our Civil War in that there is no fixed seat of government, or legislature, or complete military organization. On the other hand, in view of the long extent of the struggle, and the complete failure of Spain's great army to end it, it might reasonably be claimed that war exists under the definition quoted above. On the whole, some action or expression of opinion by the

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United States appears to us to be fairly justified by the condition of affairs in Cuba. And Americans should remember, what apparently the Spanish people have not remembered, that Congress is to be judged by its official action, not by the fiery addresses of a few individual members, speaking to the gallery. But political action which may be justified may be unwise, and that appears to us to be clearly the case with these resolutions. In passing them Congress has taken counsel of its sympathies rather than of its judgment, and it is at least an open question whether it has not helped Spain more by facilitating her search of American vessels and seizure of contraband articles than it has helped the insurgents by its moral support. The pros and cons we have stated above; the balance is well struck by Professor J. H. Beale, Jr., of Harvard University, as follows, in a well-considered article in the Boston "Transcript:" "To sum the matter up, the Cubans would gain something, and Spain a great deal, from a recognition by the United States of Cuban belligerency; and this whole gain would be at the expense of the United States, which would derive no offsetting benefit from its action." The denunciatory tone of the Senate debate instantly aroused fierce excitement among the Spanish press and populace. At Barcelona the mob on Sunday stoned the American consulate and insulted the American flag, and was dispersed only after resistance. In Madrid, while there have been no riotous acts, the popular feeling is strong, and only stringent action by the authorities has prevented public demonstrations. It should be added that the Spanish Government has promptly disavowed any responsibility for the assault on the United States consulate at Barcelona, and, in addition to expressing deep regret over the occurrence, has offered to make complete reparation. The situation is one that requires wise and moderate counsels.

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In the Senate last week the split in the Republican ranks, of which there have been so many indications, became clean-cut and definite. Senator Morrill, the Chairman of the Finance Committee, again attempted to secure consideration of the House bill increasing the tariff. Every one knew that its defeat would mean no tariff legislation from the present Congress. Negotiations were known to have been in progress to restore the appearance of Republican unity, and the vote about to be taken was perfectly understood to be a formal and final expression of the outcome. Every element in the Senate was well represented, and the attitude of nearly every absent member was stated by a colleague. The result, therefore, was absolutely conclusive. It was as follows: for the consideration of the Tariff Bill, 22; against its consideration, 33. Every Democrat voted against consideration, and likewise every Populist, including Senators Jones and Stewart, of Nevada. These men were joined by Senators Teller, of Colorado, Dubois, of Idaho, Cannon, of Utah, and Carter and Mantle, of Montana. At the conclusion of the vote Senator Morrill announced that he would not ask the Senate for "any further consumption of time." "It is perfectly obvious," he said, "that the Republican party is in a minority in this Senate." No one dissented from this view of the significance of the vote. The Republican party had been placed in a hopeless minority by the votes of States which had been admitted to the Union in the hope of establishing Republican ascendency. From the standpoint of party strategy the multiplication of Republican States at the West had turned out as disastrously as the enfranchisement of Republican votes at the South. The West and the South had voted together against the Tariff Bill almost as unanimously as they had voted together in favor of silver. Most important of all, perhaps, the chance of restoring old party lines by again raising a tariff issue upon which to conduct the National campaign seemed to be practically eliminated and a realignment of parties rendered inevitable.

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This does not mean that the Republicans who voted with the Democrats and Populists against the Tariff Bill formally repudiated the principle of protection. They merely expressed a sense of the relative unimportance of the tariff issue. Senator Carter, of Montana, the Chairman of the Republican National Committee, in his speech the day following declared that he was still loyal to the Republican platform of 1892, and denied that the Dingley Tariff Bill was consistent with the protectionist principles there laid down. The Republican platform, he affirmed, had not declared in favor of protection to American manufactures, but protection to all American industries. The proposed Tariff Bill, based upon the Wilson Act, established practical free trade in the products of American agriculture and mining, while increasing the protection to American manufactures. Even in the case of wool, which seemed to form an exception to this rule, Senator Carter maintained that the proposed sixty per cent. of the McKinley duties on raw wool was practically worthless to the wool-growers, as the wool sections of the McKinley Bill had been so carelessly drawn that the wool-growers received less than half the protection anticipated. The representatives of the West, he said, could not accept a bill so unfair to their section in the hope that the manufacturers of the East, in the event of Republican victory, would reopen the tariff question and yield to the Western demands. On this point he quoted from Senator Sherman's recent autobiography the description of how the opposition to "adequate protection" of wool in 1883 arose from the conflict of selfish and local interests, mainly on the part of manufacturers, who regarded all articles which they purchased as raw material, on which they wished the lowest possible rate of duty or none at all, and their work as the finished product, on which they wished the highest rate of duty. In other words, what they had to buy they called raw material, to be admitted without protection, and what they had to sell they wanted protected." Western Republicans, Senator Carter claimed, are loyal to the Minneapolis platform, but the protection they demand is the equal protection of all industries. The charge of disloyalty to the party platform, he urged, was not to be brought against the Republican Senators of the West; it rested exclusively against the Republican Senators of the East, who repudiated its declaration in favor of bimetallism, and supported President Cleveland in establishing monometallism. This speech probably represents the attitude of most of the Republicans who voted against their party on the Tariff Bill. Instead, however, of indicating a basis for party reunion, it reveals the sharp division of opinion upon the question on which the party had seemed to be united. Protection to manufactures and equal protection to all industries are almost as far apart as protection and free trade.

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Mr. Loud, of California, Chairman of the House Committee on Post-Offices and Post-Roads, has reported a bill to cut down the deficits in the Post-Office Department, due to the abuse of the "second-class" mailing privileges accorded to periodicals and newspapers. Such publications are by law carried for one cent a pound, while books and circulars are charged at least eight cents a pound, and most packages of other than printed matter are charged sixteen cents a pound. The average cost of transporting and handling all mail, including letters, is a little over eight cents a

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pound. The Post-Office Committee of the House does not propose a radical equalizing of rates, but demands that the exceptionally low rates accorded to periodicals shall not be extended to the books now entered at the post-office as "serials," the advertising matter now entered as "second class," and the sample copies of legitimate "second-class" periodicals. In 1887 the Post-Office Department called attention to the rapid growth of the abuse now aimed at, and each year since has added to the seriousness of the situation. In 1888 the weight of the second-class mail distributed was 143,000,000 pounds; in 1895 it had risen to 265,000,000 pounds. The bill proposed requires that nearly all printed matter other than the regular editions of periodicals sent to paying subscribers shall be charged one cent for two ounces or less. This change will make it more expensive for the publishers of regular periodicals to send out sample copies, but it is to be hoped that no reputable newspaper will on this account oppose it. The bill should have the commendation of those who believe, as The Outlook does, in the principle that no special class of citizens should receive pecuniary support through the taxation on their behalf of the rest of the citizens of the country. If the Nation is ever to have one-cent letter postage, the carrying of printed matter at a loss must be cut down.

❀

In the New York Legislature it was found last week that the Raines Bill substituting a tax for a license system in the control of the liquor traffic could not pass the Senate in the form reported. A decisive number of Republican Senators from the cities refused to enter a party caucus upon it and be bound by the decision of the majority. Those having the measure in charge were therefore forced to consent to the most reasonable of the amendments demanded by the city representatives. The provision that one-half of the revenue from the new tax system should go to the State and the other half be retained by the counties in which it was collected was changed to a provision that one-third should go to the State and two-thirds be retained by the counties. Although the injustice of the earlier provision was greatly exaggerated by the city press, the change unquestionably provides for a juster distribution of the revenue. No county can now complain that it is being seriously overtaxed in order to lighten the burden of State taxes upon other counties. With this amendment made, all but three of the Republican Senators consented to support the bill in whatever form the majority of their party colleagues might determine upon. The remaining amendments that had been proposed by the city Senators were, as a rule, voted down by decisive majorities. Among those rejected were the propositions to reduce the tax on grocers and storekeepers to one-half; to allow bars in grocery-stores, as at present; and to make the license fee for clubs only half as great as the fee for saloons. As the measure now stands it is by no means ideal, but it is a distinct advance upon the present system. So long as it does not bar the way to further advance it is to be accepted and made the point from which to continue the march.

❀

In Ohio, despite the Republican majority of nearly four to one in both branches of the Legislature, the bill, so nearly passed last year, providing a comprehensive system of local option has been again defeated. A majority of the representatives elected were understood to be pledged to its support. A majority of the Republicans in Ohio, as the vote a few years ago on the prohibitory amendment showed, are in favor of complete prohibition. Probably not one Republican in five, and possibly not one in ten, was opposed to this local option measure, which all the temperance elements of both parties supported. Yet the Legislature has deliberately rejected the demands of the great mass of the citizens, and has been governed by the demands of the minority which makes a business of politics. The discontent of the anti-saloon Republicans is naturally widespread, but whether it has any real depth cannot at this time be determined. In Iowa the situation is similar. The House of Representatives—Republican by a majority of just four to one—has defeated the bill providing for the resubmission of the prohibitory amendment to the Constitution. This action violates the compact between the two factions of the Republican party under which the present law was substituted for State-wide prohibition. In South Carolina Governor Evans has availed himself of his constitutional power to appoint the police commission for the city of Charleston. The reason for his action was the dismissal by the local authorities of the Chief of Police who had enforced the dispensary law. A few papers representing the Conservative faction in politics have published inflammatory and almost treasonable articles condemning the Governor's action, but the Governor seems to have the great mass of the citizens back of him in his determination that the one hundred legal dispensaries shall conduct the entire liquor business of the State, and that the sale of liquor to be drunk on the premises shall not again be tolerated. We are glad to observe that President Andrews, of Brown, has followed Dr. Shaw, of this city, in cordially recognizing the work done by the Reform party of South Carolina in the suppression of bar-rooms.

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The great labor mass-meeting held at Cooper Union in this city last week to protest against the pending bills appropriating from $70,000,000 to $100,000,000 for additional coast defenses was a most hopeful sign of the public awakening to the evils of militarism. The meeting was called by the Central Labor Union, and was addressed by Henry George, Ernest H. Crosby, and several of the best-known of New York's labor leaders. Cooper Union was crowded, and, contrary to the reports of the metropolitan papers clamoring for a "vigorous foreign policy," the vast audience was practically unanimous in support of the policy of peace abroad and reform at home advocated by the speakers. When the resolutions were put, over two thousand men and women rose to their support, while the opposition numbered but seven persons. In part the resolutions ran as follows:

"*Resolved*, That we protest in the name of the organized workingmen of New York, and call upon all workingmen's associations through the land to protest, against the appropriation at this time of one cent more for the erection of a fort or the building of a war-ship.

"*Resolved*, That we pledge ourselves, and ask our brethren in other places to pledge themselves, to vote against every member of Congress, no matter what his party or professions, who shall support any of these bills.

"*Resolved*, That the American Republic is great enough and strong enough to set to the world an example of a nation that fears no foreign foe, and that refuses to join in the monstrous armaments that are bolstering the thrones and crushing down the masses of Europe.

"*Resolved*, That we call the attention of preachers of all denominations to the fact that the workingman who was crucified eighteen hundred years ago for his denunciations of the unjustly rich was a peace-at-any-price man, and that a truly Christian nation would no more have standing armies and standing navies than it would have soup-houses and tramps."

It is needless to say that we are in the heartiest accord with the spirit of these resolutions. Already the Nation has departed dangerously from the best of our American traditions—hostility to war, and to the armaments that make for war. Already our naval expenditures exceed those of any

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European nation except England and France. They are now double those of the German Empire, despite the belligerency of the German Emperor and the far greater dangers to the German people from hostile neighbors. Every additional man-of-war we build and every fortification we erect, instead of bringing dismay to the upholders of militarism abroad, furnishes them with a welcome and effective argument for the further strengthening of their power. This country is made relatively no stronger, and the burdens upon the people are made heavier throughout the world. The plea that these military appropriations are in the interests of peace is refuted by the whole tenor of history. "To keep the peace prepare for war" is the maxim of militarism. "To keep the peace prepare for peace" is the maxim of democracy, as well as the maxim of Christianity.

❀

The moral decay of a large and influential school of American "journalism" was strikingly indicated by the newspaper attitude towards the recent prize-fight between those eminent ruffians, Messrs. Fitzsimmons and Maher. This particular display of the noble art of pugilism was made by stealth just over the border-line between Texas and Mexico, the officers of the law having driven the fighters out of Arkansas and Texas. That decent and intelligent public opinion was vigorously opposed to the fight is sufficiently indicated by the fact that there were arrayed against it the Governors and Legislatures of two States and a strong sentiment in Congress, and that even the Mexican Government, out of respect to the wishes of the United States, adopted preventive measures, although there is no law against prize-fighting in Mexico. When Fitzsimmons and Maher finally succeeded in evading the law and defying public sentiment, the "great metropolitan newspapers," instead of denouncing the offensive affair, called into requisition every power they possess to magnify and exploit it. Not content with describing it, they lied about it and printed impossible pictures of it, and fell to quarreling among themselves as to which editor had succeeded in telling his readers the "biggest story" of the event. At least two of these journals hired, or allege that they hired, the successful pugilist to pose before the camera, and printed for the delectation of their readers huge pictures of the noble athlete in various pugilistic positions, including that in which he thinks he stood when he struck his winning blow. Such "journalism" as this is not only vulgar, but lawless as well. As long as this school of journalism is dominant, just so long will newspapers and the men engaged upon them be treated with the distrust which many people feel toward modern journalists and journalism.

❀

The English Liberals were very freely criticised, and with sound judgment, because they attempted in the last campaign to combine so many issues. They had committed themselves to four distinct leading issues, each one of which ran a sharp dividing line through their constituencies. If they had concentrated on any single question they might not have carried the country, but they would not have been defeated by such an overwhelming majority. The Conservatives, however, do not seem to have learned the lesson which the elections taught the Liberals. The Queen's Speech promises as many reforms and hints at as many projects as were contained in the famous Newcastle programme. In fact, the things which the Conservative Ministry propose to do are almost as the sands of the sea for number. The Conservative programme includes a promise for the relief of the voluntary schools, steps toward the housing of workers and toward helping the aged poor, the promotion of freehold occupancy, combination to insure workers some kind of relief from the burdens of agriculture, security for improvements made by agricultural tenants, cheap land transfers, cheaper access to markets and the opening of new markets, just and amicable settlement of labor disputes, the avoidance of overcrowding, full attention to the needs of London, and the preservation of universal peace. It will be interesting to watch the course of events in the light of these promises. It looks very much as if the gentlemen in the Ministerial boat had set all the lines which could be tied or held, and baited them with every kind of bait which any manner of fish cares for.

❀

Liquor-licensing reform in England has just received an extraordinary setback at the hands of Lord Salisbury. In the last Parliament it was urged against Sir William Harcourt's local veto bill that it was too revolutionary, and it was repeatedly asserted that only moderate measures had any chance of becoming law. As soon as the new Parliament met this year, ten of the Bishops of the Church of England waited on Lord Salisbury to ask the Government to take up several measures dealing with licensing, which the Church of England Temperance Society and the more conservative school of licensing reformers were anxious to see adopted by Parliament. One was for the closing of public-houses on Sunday; another for the registration of social clubs; a third for the prohibition of the sale of drink to children; a fourth for a shorter day for public-houses; a fifth for additional restraint of habitual drunkards; and a sixth for the constitution of new administrative local authorities to see that the licensing laws are enforced. As compared with the demands of licensing reformers of the school of Sir Wilfrid Lawson, these measures are moderate in the extreme. Lord Salisbury, however, would have none of them, and told the Bishops so in the blunt language for which he is noted. His only excuse for not promising some help was that for the peace of the present Government the question was best let alone. The disappointment of the Bishops was extreme. They had expected a cordial reception, and at least the promise of a Royal Commission. They had been so sure that they would succeed that the Bishop of London had been on the point of withdrawing a private measure, dealing with some of the questions raised, which he had already introduced into the House of Lords.

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Prince Ferdinand of Bulgaria has not been raising himself in the eyes of the world of late; he has come rather to occupy a very despicable position, and the suspicions which gather around the death of Stambuloff will not soon be forgotten. Prince Ferdinand is evidently willing to pay any price which the success of his plans exacts, and among others he is ready to sell his religion; for that is what the so-called "conversion" of the infant Prince Boris by baptism into the Greek Church really means. A more flagrant travesty of a religious ceremony and of religious conviction has not been seen for many a day than this exchange of religions in violation of the promise made at the time of his marriage to bring up his children in the Roman Catholic faith. For the sake of Russian support Prince Ferdinand has broken his family ties and has turned his face away from Europe. "The West," he says, "has pronounced its anathema against me. The morning light of the East illumines my dynasty, and casts its rays over our future." Under this flamboyant speech is hidden apprehension of the just retribution for an unrighteous deed. In his speech in Parliament the Prince had the impudence to say that he "had made a sacrifice so great, so cruel, and striking so deeply into his heart, as to find no parallel in history."

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He did not mention that the same lack of humor which permitted him to use these words had made it possible for him to endeavor to work the Pope into his scheme, and to secure from Rome a dispensation by which he hoped to reconcile the faith he has always held with the faith to which his son is now, by an ironical use of the phrase, said to be converted. If Ferdinand had had the honesty to say that for reasons of state he had concluded to change the faith of his family, the world would have at least respected his courage and frankness.

Is Arbitration Practicable?

It is practicable to constitute a permanent tribunal for the settlement of all disputes between the United States and Great Britain. If not, why not?

Are there not questions that cannot be submitted to arbitration? No more between Great Britain and the United States than between New York and Massachusetts. A hundred years of success have demonstrated that there are no questions which cannot be more safely, justly, economically settled by the judgment of a court than by wager of battle. The argument that there are questions of national honor which cannot be arbitrated is a reproduction in a new form of the old argument in defense of the duel. But the duel has been abolished, and the honor of gentlemen is better secured than by the pistol and the sword. The argument that a nation cannot leave to arbitration the protection of its own citizens is a revival of the argument that a husband cannot leave to the courts the protection of his wife and his children; and the answer is that their rights are better protected by law than by war. We are asked if we would leave to a court the question whether the purchase of Louisiana was legitimately concluded. Certainly, if that question were raised: as every individual leaves to the courts the question whether his own title-deeds are adequate or not. In fact, such a question would not be raised. The mere existence of an honest and impartial tribunal prevents fraud or force from assailing rights which but for such a tribunal might be assailed. No international court would have transferred French Alsace to Germany against the will of its inhabitants.

How could the decisions of such a tribunal be enforced? Exactly as the decisions of international tribunals are now enforced. For a century, question after question between England and the United States has been submitted to arbitration. There has been no sheriff to enforce the decisions of these tribunals, and none has been needed. National honor has sufficed. National honor will continue to suffice. The people of neither country would go to war to resist the decree of a tribunal of their own choosing. For evidence is the fact that neither country has resisted such decree in the issues of the past.

Is force never to be used? There are two cases, and only two, which justify resort to force. The first is when there is no law; the second, when law is defied by the lawless. In a newly settled territory, before courts of justice are established and police are organized, each man must protect himself by force when attacked. In an old, settled State, if a mob undertakes to set law at defiance, it must be resisted and quelled by force. What is now proposed is to abolish the first occasion of war between civilized nations, as it is abolished in all civilized communities; to provide law where none now exists; to leave as the only justification for war a refusal by the nation to submit to the law which it has itself invoked. In fact, between England and the United States there would never be another war, or rumor of war, if once a tribunal were created to which controversies could be, as matter of course, submitted.

Is an international tribunal practicable? Let the questioner ask and answer another question: Is war practicable? Is wager of battle between nations any better than between individuals? It substitutes might for right, and gives victory to strength, not to justice. And with what result? Ask Marengo and Austerlitz, Magenta and Sadowa, Metz and Paris; ask a population decimated by the long Napoleonic wars; ask the widowed, the orphans, the childless; ask the European peasantry, impoverished by the burden of an intolerable tax—one-third going to pay the interest on debts incurred in past wars, one-third to pay the cost involved in preparation for possible wars in the future. Imagine, reader, that one-third of your income was pledged to pay interest on money you had borrowed and sunk in fighting your neighbors on either side of you, and one-third more in keeping your home and factory armed against anticipated attacks from them—how would life prosper with you? That is the condition of Europe to-day. That is the condition into which the military spirit is unconsciously seeking to plunge the United States.

And war is as inefficacious as it is costly. There is one question, and only one, that it ever settles: the question of authority. It determines that the authority for the Colonies is vested in the Colonies, not in the English Parliament. It determines that the supreme authority for the United States is vested in the Nation, not in the State. But other questions settled by war remain unsettled. Waterloo determines that France shall be monarchical—and it is a Republic. The Crimean War determines that Russia shall have no foothold on the Mediterranean Sea—and she never was so near the consummation of her patient ambition as she is to-day. For one purpose, and for one only, is war legitimate: to enforce law. One question, and one only, can it determine: where resides the authority to make law. The substitution of law for war as a means of settling all controversies between these two great Nations would be a splendid consummation of a splendid century, and would lead on by rapid processes to an international tribunal for all Christendom.

The Salvation Army Troubles

The division in the Salvation Army is the inevitable result of the attempt to organize and maintain absolutism in a democratic age. The Salvation Army is by the very principles of its order an autocracy. Its Commander-in-Chief is an absolute despot, though he may be a consecrated, conscientious, and benevolent despot. In our time, and certainly in our country, such a despotism can be maintained only in case he who possesses the authority exercises such discretion in wielding it as to allow large liberty to departmental and other subordinate heads. Local self-government is inherent in American institutions. It has in this country modified the Roman Catholic Church, revolutionized the Mormon Church, and affected even the Jesuit Order. The Roman Catholic autocrat and the Jesuit autocrat have been wise enough to perceive the necessity of flexibility in organization, and have allowed it. General Booth has not been wise enough to perceive the necessity of such flexibility, and therefore his organization has suffered fracture.

We say suffered fracture, for this is the fact, however strongly on the one hand the English representatives of the autocracy deny it, however strongly on the other hand Commander and Mrs. Booth disavow any intention or desire to produce it. They had the practical sagacity to

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adopt American methods and adapt themselves and their work to the American spirit. They saw that there were no caste lines in America, and ignored caste, as the Salvation Army does not, and probably cannot, in England. They saw that drums and fifes and salvation parades did not gather people together in American cities as they have operated to gather men together in English cities, and they allowed the Salvation parade to drop into the background. They perceived quite as clearly as General Booth that there is a social as well as a personal salvation, and set themselves quite as vigorously to accomplish the first as the second. In doing this they recognized the difference between American and English society, and adapted their methods and their work accordingly. They found it possible to interest men and women of the highest social standing, of the greatest literary culture, and of considerable wealth, and attached them to the Army in an auxiliary organization which does not require of its members any such unquestioning allegiance as is required of Salvation "soldiers." In short, in a country where there is an American Catholic Church they organized an American Salvation Army. Its marvelous growth, its great achievements, and the almost universal respect which it has won from all classes, constitute the best possible witness to the wisdom of their methods and the consecration of their spirit.

Unfortunately, however, the headquarters at London fell into the error too common in all ecclesiastical organizations—that of measuring work, not by the results produced, but by the methods pursued. It was resolved to re-Anglicize the Army, and for this purpose its American commanders were recalled. Into the newspaper disputes on questions of fact which have ensued it would be profitless to enter. The public must measure this unhappy controversy, not by doubtful information respecting details, not by contradictory gossip, but by the official action of the parties, and that official action leaves no room to question that the fracture which has taken place in the Salvation Army, and which nothing now can probably avail to mend, is due to the endeavor to extend an autocratic organization by autocratic methods over a democratic community. We publish in another column the official statement of Commander and Mrs. Ballington Booth to the American people. To this statement we ought to add the report of their affirmation that they have not left the Salvation Army "because of unwillingness to surrender our command or leave this country;" that they were quietly taking their farewell, although, "for certain reasons, we could not feel free to enter upon another command," when the requirement instantly to hand over their authority to another officer came to them; and that they also affirm concerning the property that "we intend, as soon as we can legally and properly deed this over, to do so, upon the understanding that it be thoroughly secured for the uses and purposes of those who contributed the money and for the rank and file of the Salvation Army. We do not want it."

The hisses with which Eva Booth was received at the Cooper Union meeting on Sunday night indicate, unhappily, in the rank and file a spirit less gracious and Christian than that which Commander and Mrs. Booth have shown. There is little doubt that there will be a new American Army growing out of this separation, and organized on principles more democratic than the English autocracy. There is little doubt, either, that the future is with the American rather than with the English branch. All Christians, yes, all true philanthropists, will do what they can to secure peace and co-operation between these two organizations, to expel from both the unchristian spirit which showed itself in the Cooper Union meeting, and to promote the spirit which is seen in the statement issued by Mr. and Mrs. Ballington Booth to the American people.

Saleswomen and the Factory Law

For several years we have reported the efforts of an earnest body of New York citizens to secure from the Legislature for women and girls in stores the same protection against overwork and unwholesome surroundings as is now given to women and girls in factories. Each year the bill has been "killed," but each succeeding year it has been urged upon the Legislature with a stronger force of public opinion back of it. This year many of the merchants who have hitherto antagonized the measure have decided that it is better for them to compromise than to continue the battle. They have, therefore, given their approval to a new bill providing, like those that have been defeated, against more than sixty hours' work a week from any boy under sixteen or any woman or girl under twenty-one, and requiring certain provisions for the health of employees to be made in every mercantile establishment. The bill now before the Legislature differs from those defeated in the past in that the responsibility for the enforcement of its provisions is left with the Board of Health instead of with the Factory Inspectors, who in the previous bill had naturally been made responsible. The bill, however, in its amended form is invaluable, and its passage seems to be secured. The support which has carried it through has not been distinctively that of the trades-unions, for there are no trades-unions among salesmen and women in stores. It has not been due to the demands of these employees, for while they will say in private that they desire such a measure, they fear to urge it in public, believing that their situations would be endangered thereby. The effective support for the measure has come from such bodies as the Consumers' League, the Workingwomen's Society, and the Social Reform Club, consisting of men and women having no selfish interests at stake, but urging the cause of the saleswomen from motives of humanity and religion.

The wrongs that the Mercantile Inspection Bill seeks to set right are not fancied or theoretical ones. Those who have made careful, thorough, and impartial investigations know that a state of things exists in some of the great New York department stores that is no less than brutal. Dr. W. S. Rainsford, the rector of St. George's Church, of this city, gives over his own name, which is a sufficient guarantee of accuracy, the following examples of cases of which he personally knows:

"*Saleswoman*, twenty-four years old, works at Macy's, receives four dollars per week; worked for ten week-days before Christmas from 8 A.M. to 10:30 P.M., and on Sunday from 9 A.M. to 5 P.M.; received sixty-seven cents for Sunday work, but no extra pay and no food when kept late during the week.

"*Sales-girl*, sixteen years old, works at Ludwig's, receives three dollars per week; worked nine days before Christmas from 8 A.M. to 11 P.M., and on Christmas Eve until 12:30 midnight; received no extra pay for overtime and given no food.

"*Cash-girl*, fourteen years old, works at Ehrichs', receives one dollar and seventy-five cents per week; worked two weeks and two days before Christmas from 8 A.M. to 10 P.M., and sometimes to 12 midnight; received twenty-five cents per week for extra work and a cup of tea each night."

Dr. Rainsford adds: "These are young girls. Such work as this simply destroys their youth and prepares them, aye, and many thousands like them, for a faulty and decrepit womanhood. What are we going to do about it?"

One thing to do is to let such abuses be publicly known,

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as Dr. Rainsford has courageously done; another is to co-operate with organized endeavors to suppress these wrongs; another, to give up whatever pecuniary advantage may seem to come from dealing with men who violate common laws of humanity in order to make low prices and to offer tempting "bargains." If it be said that the relations of merchants and saleswomen constitute a commercial question, one which the laws of supply and demand will settle, one with which the Church should not meddle, a better answer cannot be made than the words of Bishop Potter which The Outlook quoted recently:

"The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the Church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I, and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the Church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!"

News!

Brief comment was made in these columns last week on the singular absence of the sense of the commercial value of truth in many newspaper offices, and the failure to appreciate the want, which one constantly hears expressed among readers of newspapers, of some journal which should give authentic intelligence. Another singular lack of perception in these same newspaper offices is to be found in the absence of any sense of the relative value of what is called news. A good many editors seem to interpret the word "news" as meaning only the abnormal, the immoral, and the sensational. Information about the normal, healthy life of the world is reduced to the smallest possible compass; its crimes, diseases, insanities, lusts, and perversities are magnified out of all proportion to their real importance. Not many weeks ago the first, and therefore the most important, page of one of the leading journals in the country was filled, on Sunday morning, with monotonous reports of local crimes and scandals. There was not a word about what was going on in the great world; no recognition of national, governmental, religious, educational, or philanthropic movements; no comment on the industrial life of men; but an entire page surrendered to local thefts, arsons, and crimes! The absence of the sense of the relative value of news is strikingly shown in the way in which most newspapers treat the colleges. There are a few journals of high standing which regularly report college news, but the vast majority of the newspapers, except at Commencement season, surrender space to the colleges only when there is some disturbance to report; and every college officer knows from sad experience that the slightest infraction of the law, the least outbreak of youthful exuberance, is elaborated and padded until it fills a column or columns, and is treated as if it were a matter of international importance. The college reads with surprise a report which is practically as fresh and novel to its members as to other readers. The normal life of the college, the work it is doing, the healthy manhood growing up in it, the lessons of obedience, manliness, and sobriety learned by the great mass of students, the increase of endowments, the additions made to knowledge—these things are not "news." News consists mainly of reports of college rows! Evidently there is dense ignorance, not only of the popular cry for something addressed to the intelligence of men and not to their vilest curiosity and their meanest tastes, but of the meaning of the word "news;" for news does not mean simply the abnormal and the scandalous.

A Lenten Thought

The Temptation

There were many experiences in the life of Christ from which men are excluded. There was a steadfastness of faith, an absolute loyalty to principle, an inviolate devotion to a divine mission in that life which most men do not share because they do not lift their natures to the heights on which Christ lived; but the mysterious experience of the temptation in the wilderness is, in one form or another, shared by all men. Resistance and victory are only partially achieved, but temptation is universal. It is impossible to determine the exact form in which it came to Christ in that critical period when he was apparently coming into clear consciousness of his own nature and of his mission in the world, but there is no doubt that the temptation was real and the struggle real also. It was no sham experience, no mimic representation symbolical of that which happens to all men. There must have been a real attraction in the things that were presented in order to have brought out a real force in the resistance which defeated the tempter and rendered the temptations powerless. There is, in fact, no possibility of character without temptation. A man may be innocent who has never been tempted, but he cannot be virtuous; for virtue is a quality of character developed only after the opportunity of wrong-doing has been presented and rejected. It is through temptation that men come to moral self-consciousness. It is by resisting temptation that they attain moral power.

So profoundly moral is the life of man that no opportunity, however noble, comes to him which is not accompanied by temptation in some form; no work, however elevated, is open to him which does not bring some kind of moral peril with it; no achievement is so pure that it is free from the possibility of moral contamination. Life is a constant series of tests, and these tests take the form of temptation. Opportunity, work, and achievement are two-edged swords; a man must grip them firmly or they are more dangerous to him than to those against whom he uses them. It is only by incessant watchfulness, by habitual victory, by recurring moral achievement, that the best men are kept pure and true. The awful personal tragedies which sometimes stain careers which have been apparently without blame make it clear that no man can ever rest on his moral achievement. With every victory he gains new strength, but the struggle goes on until the last opportunity is met, the last work done, and the last foe overcome. The victory which Christ won at the close of the mysterious experience in the desert comes to men only with the end of life; the temptation which came to him comes to them every day of that life. If this thought brings with it an almost overwhelming sense of the arduousness of life, it brings with it also the inspiration of a hint of the greatness of life. For the greater the work to be done, the longer and more severe the education which trains one for the doing of it; the diviner and freer and purer the ultimate life of the soul, the more protracted and exacting the spiritual education which fits it for freedom, purity, and bliss.

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Delinquent, Defective, and Dependent Classes in the United States

I.—Delinquents[1]

By F. W. Hewes

AT no period in the National life of the United States has there been so vital an interest in philanthropic study as at present. Our civic life is under analysis as never before. As this is an age of science, explorers call upon the statistician to lend the aid of his figures in solving the problem. Readers are not willing, however, to delve through long tables of figures. The statistician must tell what they reveal, and tell it, too, in an easy, rapid way.

What are our criminal courts doing? How many are they sending to prison? Are they sending more from rural or from urban communities? Are the mining and ranch States furnishing a larger or a smaller proportion than the agricultural States? Are the native or the foreign-born, are the white or the colored, furnishing the larger proportion? Are there more or fewer criminals than formerly? Finally —why?

Several of these questions are easily, rapidly, and clearly answered by a brief survey of the large graphic exhibit on the opposite page.

How Confined. At the top of the picture are seven horizontal bars drawn in lengths to compare the number of convicts in the several classes of prisons, as given in the latest census returns. It is readily seen that more than half of the 82,329 prisoners were in penitentiaries, State and county (including State prisons, convict camps, and other institutions for confinement of convicts serving sentence for other than petty crime), and nearly one-fourth in county jails, while the other fourth were distributed in workhouses (including houses of correction), city prisons, military prisons, and hospitals; and over two thousand were leased out.

Of the 794 who were in military prisons, 524 were in Kansas and 137 in California, leaving only 133 for all the rest of the United States. The hospitals for the insane had a total of 901 patients who had to be confined for safe-keeping. It is clearly evident that these confined insane persons should not be counted as criminals, and it is therefore puzzling to know why they are included. However, the number is so small and the distribution so uniform that they introduce no sensibly disturbing element into the study—merely increasing the proportions triflingly in the Northern States, where most of them are confined. The prisoners "leased out" were all of them in the South. Of the total (2,308), all except a few were negroes. Over two-thirds of them were in the three contiguous Gulf States—Alabama, Mississippi, and Georgia.

By States. The large map shows at a glance how the 82,329 prisoners were geographically distributed. The largest circle, that in Arizona, indicates that Arizona's prisoners were in the proportion of 4,193 to a million of the total State population (or, cutting off the right-hand figures, almost forty-two—41.93—for each ten thousand of Arizona's total population). The smallest proportion is marked by the two small circles in North Dakota and Iowa, which record only a little over one-eighth as many. This means that the courts (of Arizona) have convicted of crime and removed from society one criminal in each group of 125 persons, while in North Dakota and Iowa the courts have found it necessary to imprison but one criminal in each collection of 2,000 persons.

Extremes Meet. The western boundary of Dakota, Nebraska, and Kansas marks a striking transition. The great circles west of that boundary are in decided contrast to the small ones east of it. The whole geography of the country presents no other such comparison. The large circles of the manufacturing States of the East, and of the negro States of the South, grade off sensibly westward and northward, to reach this remarkable group between the Rocky Mountains and the Great Lakes.

By Sections. The small map below the large one divides the country into the five distinctive groups adopted by the United States Government for general statistical comparisons. The large circle of the Western section seems to invite an inscription explaining its bigness; and in general terms it may be inscribed: Mining and Ranch Booms. The New England circle may be inscribed: Refuse of Immigration and City Slums, to account for its large size. The two Southern circles: Colored Element. The little circle of the North Central section (to account for its smallness): A clean foreign element and almost no colored population or city slums.

By Sex. The two bars just under the little map portray the fact that only 210 of each million females, or (cutting off two figures) only two (2.10) of each ten thousand, are catalogued on the criminal list; while almost twenty-four (23.67) of each ten thousand males are convicts. This verifies general popular belief, and reinforces the faith that the moral training of youth is much better off under the direction of women than men, both at home and in school.

Decennial Increase. Previous to 1880 the attempts of the census enumeration to gather criminal statistics were attended with very unsatisfactory results. That census, however, was much more complete in this respect, and the last census (1890) was still more thorough. How much this more thorough count of 1890 contributes to the reported increase of criminals it is, of course, impossible to know. Comparing the two reports as given, the increase of ratios in each of the five grand divisions and in the whole country is shown by the slant lines in the lower right-hand corner of the large exhibit. Three of the divisions present a considerable increase, while two of them show almost no change.[1]

The comparison made by the slant lines is susceptible of two interpretations as related to the country as a whole: (1) That crime is on the increase; (2) that the laws are more faithfully administered.

At the same time this is to be considered with reference to the fact that conditions are actually changing. There is no such thing as a real standstill. For example, the apparent standstill in the Western section is doubtless the record of a decade at the top of a curve marking the transition from the non-convict criminal condition characterizing early mining history, toward the betterment resulting from the influence of a steadier people and the organization of courts of law.

On the other hand, the apparent standstill in the North Central section is probably due to a really comparative calm. This section is far removed from the constant disturbance introduced on the North Atlantic seaboard by the continuous inflow and practical retention of the worst elements of foreign immigration. It has not, on the other hand, had to undergo the tremendous strain put on the moral forces of the South by the transition out of slavery, not yet by any means completed, while at the same time recovering from the wreckage wrought by the Civil War.

Of the three sections showing an increase, the records of other civic history, such as educational progress, religious advance, elevation of labor, and care of unfortunates, leads the writer to believe that the reported increase means a better administration of justice, and hence the conviction of a larger proportion of criminals. A marked example of increased criminal record is furnished by the police

[1] This paper will be followed by two others by Mr. Hewes; one on Defectives and one on Dependents.

[1] The record of individual States shows a decrease of over one hundred convicts to each million of population in six instances: California, 248, and Wyoming, 2,340, in the Western division; Michigan, 139, and Nebraska, 208, in the North Central division; Mississippi, 245, in the South Central division; and Vermont, 174, in the North Atlantic division.

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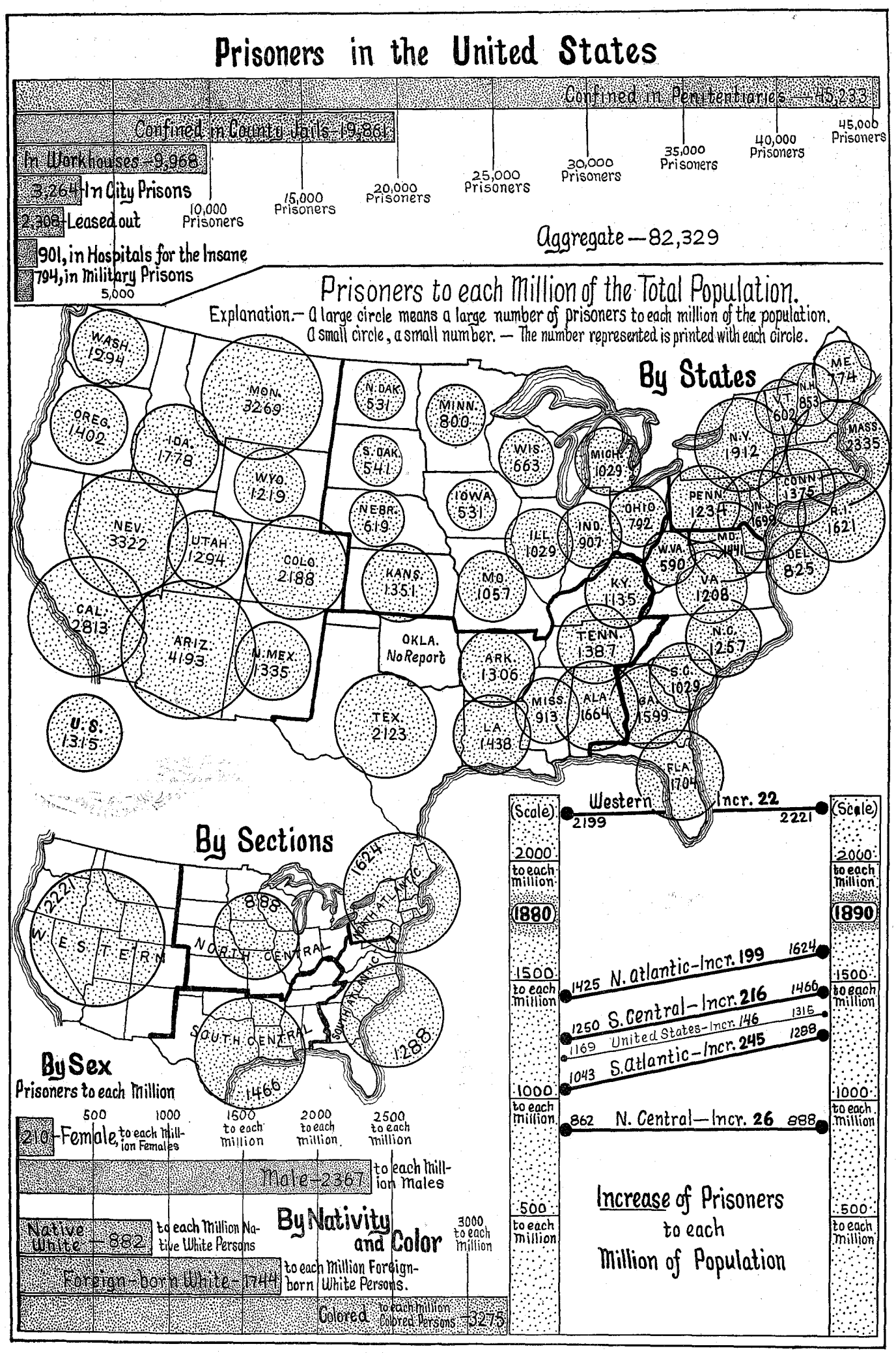

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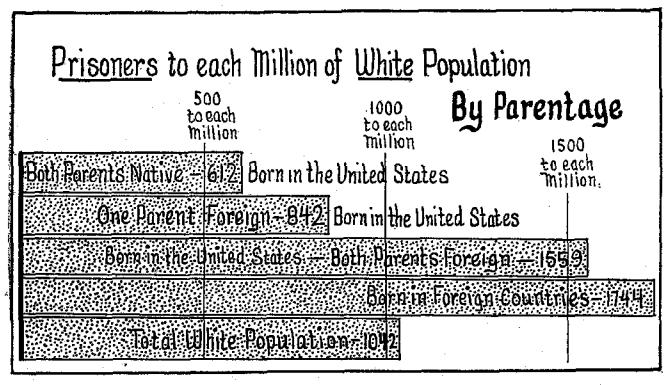
courts of New York City in July, August, and September, 1894 and 1895. In 1895 over fifty per cent. more cases were tried than in 1894, and the fines imposed were nearly eight times as much, because justice was more faithfully administered.

Nativity and Color. Turning again to the large drawing, the three bars at the lower left-hand corner carry an important lesson. Their figures (cutting off the two right-hand ones) mean that of each ten thousand white persons born in this country a little less than nine (8.82) were imprisoned as criminals; while of each ten thousand white persons born in foreign countries nearly twice as many (17.44) were convicts; and of all the colored population, nearly four times as many (32.75) for each ten thousand were incarcerated.

Parentage. The little diagram of five bars printed herewith tells a most impressive story. How fast the United


Prisoners to each Million of White Population
By Parentage
500 to each Million
1000 to each Million
1500 to each Million.
Both Parents Native - 612 Born in the United States
One Parent Foreign - 842 Born in the United States
Born in the United States - Both Parents Foreign - 1559
Born in Foreign Countries - 1744
Total White Population - 1042

States can assimilate the foreign elements that the flood of immigration brings to us has long been a question of sharp interest. This little picture throws a flood of light on the subject.

The upper bar of the small drawing shows how few criminals—six (6.12) to each ten thousand—would be found among our white population if they were all born of parents both of whom were born here.

The second bar represents persons born in the United States having one parent reared under American influence and one reared under foreign influence. Were all our native-born white population of this mixed parentage even, it would still furnish but a moderate ratio of criminals—eight (8.42) to each ten thousand.

The third bar shows that the mere incident of birth in the United States counts for but little, if both parents were born in foreign countries. The ratio is almost as large as that of persons foreign born, as shown by comparison with the fourth bar. The fifth bar portrays the ratio for the total white population of all three varieties of parentage, including those foreign born.

It appears, therefore, that foreign immigration of the character of that before 1890 gave a ratio of criminals in our white population of over ten (10.42) in each ten thousand persons, as against six (6.12) in each ten thousand if there had been no immigration. This is an increase of a trifle over two-thirds in the proportion.

Comparing the six criminals in ten thousand of native-born white persons of native parentage, with the thirty-three (32.75) in ten thousand of colored population—over five times as great—it would seem that if the colored and foreign elements were eliminated, this country would almost realize a golden dream of freedom from crime.

A Quiet Place within My Heart

By H. W. D.

Thro' all the tumult of this busy life,
So overfull, with such ambitions rife,
There waits a quiet place deep in my heart,
Wherein this restlessness can have no part.

A quiet place in which my soul can rest,
As rests a weary bird soft in its nest;
Screened from the light by branches bending low,
Safe hidden from the eye of lurking foe.

No guest is welcomed in this secret place;
No careless thoughts its holy walls deface;
For here we know that God is very nigh,—
We love this quiet place, my soul and I.

The Public Schools and the Trustee System

By Lillian W. Betts

It is unfortunate that the words "poor children" should ever be used in connection with the problems of public education. Every public-school system is devised for the education of the children of all the citizens of the State. The Constitution of the State of New York says: "The Legislature shall provide for the maintenance and support of a system of common schools, wherein *all* the children of this State may be educated."

Criticism of the public-school system usually comes from men and women of philanthropic and altruistic tendencies, and, naturally, the system of public education is considered and presented by them from the standpoint indicated by the questions, "How is the child who must become a wage-earner at fourteen being educated at the public expense?" "What is the effect on his character?" This is not the problem. The educator asks, "How is the State educating the children of the State?" "What kind of citizens is this education making?"

The present discussion affects the public-school system in New York City to such a degree that two bills are now before the Legislature. Since 1852 New York has had a system of school trustees. These trustees are the administrators of a certain number of schools. Their opposition can defeat the best intentions of the Board of Education. For example, the Board of Education has passed resolutions within a year to erect three new school buildings in the sections of the city where the children cannot be accommodated by the present seating capacity of the schools. The trustees of the wards where these buildings are to be erected have by various methods prevented further action. The city is divided into school wards, and each is independent of the other, and exists as a rival or competitor to or ally of every other ward. These divisions are made without regard to the school population of the ward or the number of schools in the ward. The Third Ward has five trustees and no school; the Twenty-fourth Ward, comprising 8,000 acres and the annexed Westchester district, has five school trustees. The so-called Strauss Bill, brought before the Legislature by Mr. Page, has this to recommend it, if New York must retain the trustee system: it provides for the redistricting of the city, making forty-five school districts, each with five trustees, no Board of Trustees to have more than five schools in charge. It is unfortunate that this bill should go before the public as a measure approved by the Board of Education. Such is not the fact. By a majority vote of the fifteen members present, the minority, who opposed the bill, were not allowed to have their protest spread on the minutes of the Board. The retention by the Strauss Bill of the trustee system, recognized by the educators of the country as the most dangerous factor in any system of public education, prevents the bill from receiving that support from the public of New York which it would have received because of some of its admirable features.

The city has a list of eligible teachers from which trustees must make appointments. The trustee is at liberty to make selections from this list. Recently a trustee wanted a relative appointed; through his influence she was appointed in another ward, and transferred to his ward within a short time, where her promotion has been phenomenally rapid. The favor was doubtless returned. This method has prevailed so long that comment by newly appointed trustees was resented.

A trustee, after careful watching, decided that two teachers

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in his ward were incompetent. He attempted to secure their dismissal. They were at once transferred, without his knowledge. One principal of a primary department has been transferred about eighteen times since she entered the public service. The woman's attitude toward the children, the evident fear on the faces of the teachers under her, and her evident antagonism to a gift intended to benefit the school and eventually the whole system, led to the withdrawal of the proposed gift from that department. The representative of the donors asked why such a woman was retained in such a position. The answer was: "Heaven and earth have been moved to get rid of her, and transfer is the only thing possible to accomplish." A trustee was given a description of two recitations heard in a class-room in a school where the majority of the children are from the homes of mechanics. He listened. Then he asked, in tones of severe reproach, "Do you know that you are asking to have the bread and butter taken out of the mouth of that woman?" "Mr. Blank," was the reply, "our public schools do not exist for the support of incapable females, but for the education of the children of the city." A look of horror spread over the man's face. That woman, untidy, unkempt, uneducated, ill-tempered, with a voice that is enough to rack the nerves of every child, was transferred. She is still part of the system, because the system is controlled by men who wield political power in certain localities in the city.

The uneducated trustee cannot appreciate the trained pedagogue; the petty politician cannot understand honest work in public service. Under such a system the best teachers must suffer.

There is another side to this question of the trustee system in the public schools. Population in the wards changes. A ward becomes the home of a foreign population, or of those whose lack of education unfits them to act as trustees. But no qualification is required except residence, and sufficient prominence in the ward to command influence. The trustee's appointment is the result of the pressure of this "influence." In return the appointee uses his prerogatives to pay his "friends." Repairs on the buildings are ordered done by the men who have been, or will be, most useful to him or his "friends." The appointments of teachers and janitors are favors to the same "friends." If he is a very strong political power in the ward, he decides whom the janitors shall hire as cleaners. There are wards in New York where the janitors of the public schools in the ward are men of absolute authority in the local politics. One janitor, whose salary is $1,492 per year, house-rent, fuel, and gas in addition, pays to the women who clean the school building eight dollars per month for the day school, and nine dollars per month when the night schools are in session. One of the women cleans thirteen class-rooms five days in the week, sweeping these rooms twice each day when there is night school. She receives forty cents per day for the day school, five cents per evening for the night school, cleaning. Every charwoman in the ward bows before this man as if he were a feudal baron. He has a "pull," and can distribute favors.

The system is defended on the ground that it is the connecting link between the people and the schools. Is this connecting link found necessary in any other department? Can there be good results from a system that is so absolutely illogical as that which places men to serve in a public capacity, administering funds—each trustee controls between three thousand and four thousand dollars a year in patronage, besides his appointments—when the only qualification required is residence in a certain section of the city? This is the trustee system in the public schools of New York City.

Will the men and women best qualified to serve in our public-school system enter that service while appointment to a position and promotion depend on the political influence they can control? Can a system of public education be what it should be while it exists in harmony with the ideals of a man who at the hearing of the two bills in the Senate Committee says: "The objections to the trustee system arose from educated persons who believed that the people were not to be trusted in their decisions at the ballot-box."

The bill known as the Pavey Bill, in opposition to the Strauss Bill, is drawn by men who understand the operation of the trustee system, and now, supported by the best public sentiment, demand that it shall be abolished. Many most capable men and women have been appointed as trustees by Mayor Strong. These men and women are working hard to abolish the system, because they realize that it is the system that is evil; that it served well in its beginnings, but that conditions have so changed as to make it impossible for aught but evil to result from the system, or any equivalent of the system.

Education is a science. It is a factor in the development of character. The opportunities for education furnished by the State must be administered by men and women learned in educational methods.

How Shall We Educate Our Girls?

By Helen Dawes Brown

My faith is that every human being, man or woman, should have all the education that he can take. I believe that I have no other views on the Higher Education. That is a great theme. I would say a word on humble themes.

How shall we educate our girls—all our girls, whether they go to college or not, whether they are rich or poor, bright or dull, plain or pretty?

Let us educate them to *read and write*. Teach a girl to read any English book at sight, without stumbling or halting, and without too frequent use of the dictionary; teach her to read aloud, not brilliantly or dramatically, but tolerably and agreeably, so that it may be a pleasure and not a penance to listen to her. For her own sake she should learn to read, that is, to make friendship for life with books. For the sake of others she should read. Nothing is so catching as reading. To see a mother or elder sister, book in hand, is an incentive to every child in the home.

Moreover, to be a reader is the best safeguard against being a talker. It is the surest preventive of excessive sewing, excessive fancy-work, pedantic housekeeping.

I would have a girl taught to write—a fair, clear handwriting, as good as Queen Elizabeth's or Queen Victoria's. Teach her to spell—if necessary, shame her into spelling. There are diseased spellers, hereditary bad spellers, for whom there is no hope. But the average girl, who is my text, should be driven to spell. Educate a girl to write a good letter—one of the most valuable of domestic and business accomplishments, one of the most winning of the social graces. This implies the correct and graceful use of her mother tongue. And let her letter be, like Lady Mary's, "good sense brightly delivered."

To these two necessaries of life, reading and writing, I would add a few accomplishments; and, first of all, that of beautiful speech. We are told that the first impression lies in the bonnet. Does it, I wonder? Or does it lie in the first words spoken? It is remarkable that American women, so scrupulous about their bonnets, are so careless of their speech. I would have our American girl speak well and think quickly. To this end, let us teach her old-fashioned mental arithmetic—Colburn's arithmetic it was, in my day. Then, if she is asked suddenly to add or subtract, she will not need to be thrown into a nervous flutter.

Will the musicians forgive me if I maintain that *almost* every girl should be taught a little music? My plea is for humble accomplishments. So many people love a tune who are not quite equal to music! Let us not give up old-fashioned family music, a comfort in the home, a blessing to the children—dancing-tunes of a week-day, hymns of a Sunday!

I would, in general, have a girl taught to do what other girls do. The young girl who doesn't dance, who doesn't play games, who can't skate and can't row, is a girl to be pitied. She is losing a large part of what Lord Chester-

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field calls the "joy and titter of youth." Educate her so that she may be a girl among girls.

Large questions of character I am leaving one side, but if our young girl has learned to be good, teach her not to disregard the externals of goodness. As Poor Richard says, "Hast thou virtue? Then add the graces and beauties of virtue." Let our girls, in college or out of it, be educated to be agreeable.

I may seem still more reactionary when I say that I think a girl's education should, first of all, be directed to fitting her for the things of the home. We talk of woman as if her only domestic relations were those of wife or mother. Let us not forget that she is also a granddaughter, a daughter, a sister, an aunt. I fear that, of all her domestic relations, that of daughter has suffered most in these latter years. But I should like to see her made her best in all these characters, before she undertakes public duties. I should even go so far as to value the good friend and good neighbor as highly as the good committeewoman. In the excess of organization at the present day let us not get organized out of our simple human relations. The best organization in the world is the home. Whatever in the education of girls draws them away from that is an injury to civilization. Good homes over all the earth—is not that the "far-off divine event to which the whole creation moves"?

Christ's Teaching on Social Topics

VI.—The Social Evil[1]

By Lyman Abbott

And Jesus said unto her, Neither do I condemn thee: go, and sin no more.—John viii., 11.

An ancient poet writes in the Book of Proverbs the description of a scene which he had witnessed in some ancient city:

For at the window of my house
I looked forth through my lattice;
And I beheld among the simple ones,
I discerned among the youths,
A young man,
Void of understanding,

Passing through the street near her corner,
And he went the way to her house;
In the twilight, in the evening of the day,
In the blackness of night and the darkness;
And behold, there met him a Woman
With the attire of an harlot, and wily of heart.

She is clamorous and willful;
Her feet abide not in her house;
Now she is in the streets, now in the broad places,
And lieth in wait at every corner.
So she caught him, and kissed him,
With an impudent face she said unto him:

"Sacrifices of peace offerings are with me;
This day have I paid my vows;
Therefore came I forth to meet thee,
Diligently to seek thy face,
And I have found thee.
I have spread my couch with carpets of tapestry,
With striped cloths of the yarn of Egypt;
I have perfumed my bed
With myrrh, aloes, and cinnamon.
Come, let us take our fill of love
Until the morning;
Let us solace ourselves with loves;
For the goodman is not at home,
He is gone a long journey:
He hath taken a bag of money with him;
He will come home at the full moon."

With her much fair speech she causeth him to yield,
With the flattering of her lips she forceth him away.

He goeth after her straightway,
As an ox goeth to the slaughter,
Or as one in fetters to the correction of the fool;
Till an arrow strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.

Now therefore, my sons, hearken unto me,
And attend to the words of my mouth.
Let not thine heart decline to her ways,
Go not astray in her paths.
For she hath cast down many wounded:
Yea, all her slain are a mighty host.
Her house is the way to Sheol,
Going down to the chambers of death.

From the time when that ancient prophet wrote that description to the present day, the scene has been repeated. What shall we do with this woman? What would Christ have us do with her? What society does with her is, on the whole, well expressed by the phrase often used to describe her. She is said to be an abandoned woman. We think of her, if we think of her at all, as abandoned of God and abandoned by herself to a life of immorality, vice, and shame. And we abandon her. We do not imagine other sinners to be abandoned sinners. A man may lie, and we think there is hope of recovering him for truth; he may drink and be drunken, and we hope to recover him for temperance; he may steal, and we hope to recover him for honesty; he may murder, and we hope to recover him for an honorable and peace-loving life; he may live a flagrantly licentious life, and hardly carry a spot of public shame on his person. But if a woman falls once into the sin of unchastity, we call her an abandoned woman; we put a cordon around her; we bring her no message of salvation; we think her abandoned by herself, and, if we think of her in relation to God at all, we almost think God has abandoned her; at all events, we so treat her that, if she thinks of God at all herself, she thinks God has abandoned her. We shut her out into the outer darkness; out from all homes; from honorable avocations and employments; from social relationships; from that which woman longs for most of all, the strong love of a strong lover, or let her find only the false pretense of it in the continuance of vice. We shut her out from schools and practically from churches. She may walk in unknown to the sanctuary, but, if she be known, she will receive but cold welcome there. If taken sick, until recently she was shut out from most hospitals. We shut her out from our hopes and our expectations. Even the moralists write that for this class there is no hope, and that as long as the world stands this class must be expected to infest our cities, that man may be gratified in his iniquity. We shut her out from the public consideration when we consider, one with another, our duties to the commonwealth; and it will be very strange if there are not some people in Plymouth Church, and some, perhaps, in this very congregation to-night, who think I ought to have shut her out from this course of Sabbath evening sermons, who will say—perhaps not frankly to me, but to one another—He ought not to have spoken on such a subject as this in public and to a mixed assembly; if he wanted to talk about it, let him gather the men and talk to them. No! you are wrong; women owe something to their sisters, mothers to their daughters; and I almost venture to say that the heart of woman is crueler and harder to her tempted and her fallen sister than is the heart of man. I have something for you all to-night; something, at least, I want you to hear.

Abandoned! Did you ever think what it might mean to have society write that beside your name? To have home and church and industry and State all say, Abandoned! and over the door through which you had entered, perhaps deliberately and with conscious guilt, perhaps slipping you hardly knew how, find on the other side what you did not see on this side, Dante's inscription, "All those that enter here leave hope behind." Abandoned! We leave her to herself. We reach out no hand to help her and bring her back. She may go her way; we will shut our eyes to her presence. And with what result? Little by little she brings her own dishonor upon her innocent sisters. For so far does this shame and disgrace spread out that to-day in New York and Paris and Vienna a woman can hardly go to a hotel at night unattended, or into a place of amusement

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday evening, January 19, 1896; reported stenographically by Henry Winans and revised by the author. For the previous sermons in this series and two sermons introductory to the series see The Outlook for January 4, January 18, February 1, February 8, February 15, February 22, and February 29.

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unattended, or to a public lecture, or even walk the streets after dark unattended, without being a suspect.

Or we segregate her; we put her in a quarter by herself; we put a peculiar uniform upon her; we attempt to set her apart for her unholy and her evil calling. This has been attempted many times. It was attempted in the thirteenth century by Louis the Just; in the fifteenth century on a large scale by Spain, with the co-operation of ecclesiastics. It has been tried later in our own century by the city of Rome, and it has been proposed in recent discussion even in the city of New York. And it has always failed. We ought to learn something from the experience of the past. She would not wear her uniform; she would not keep in the moral Ghetto that had been reserved for her; and these set-apart districts became great black spots, not confining the poison within them, but sending the virus all through the city. You might as well attempt to keep the body healthy by saying to some poisoned globules of your blood, "Stay there," as expect to keep a city pure by shutting up allowed and permitted immorality in some section of the city.

Or, with a strange incongruity, we have said, She is abandoned, but we must permit her; we cannot get along without her; society would not be safe if she did not exist; there must be some outlet for the fiery passions of men; therefore we will license her, will tax her, will provide for her. This was the ancient method of Greece. This is the modern method of Paris. And under this method immorality was worse in Corinth, and is worse in Paris, than in London or New York. Not only was and is immorality worse, but this scheme, devised to protect health, has failed utterly even of that purpose.

Still abandoning her, we have tried by legal pains and penalties to repress her altogether. She is beyond the hope of our redemption, but we can get her out of the way. That was the old Mosaic method—death. That was the early Christian method under Justinian—death. That was the method of mediævalism, which Louis the Just attempted before—abandoning it as impracticable—he attempted regulation and permission. Sometimes by flogging, sometimes by the pillory, sometimes by exile, sometimes by capital punishment, we have attempted to repress her, and in vain. Nor to-day can we, comparing what we know of this subject as it shows itself in New York and London, where prohibition is the rule, with Paris and Vienna, where regulation is the rule, declare that one scheme has succeeded much better than the other.

Christ's method is different—different in its fundamental assumption. To Christ "the woman that was a sinner" is not an abandoned woman. She is not shut out from the mercies and the helpfulness of God; she is not shut out from Christ's congregations; she is not shut out from his private personal conversation; she is not shut out from his society. When he preaches, the publicans and the harlots troop into his congregation to hear him, and he welcomes them. When he sits at the well, he does not hesitate to ask a favor at the hands of an impure woman, and enter into social and friendly conversation with her. It was alleged against him, as one of the greatest offenses against social order that he committed, that he ate with such women. I think it would be so counted as against any of his followers to-day if he dared to follow the Master so closely as this. No! to Christ not "the woman that was a sinner" was abandoned—not for her had he lost hope. The men of reputation, of standing, of honorable position, who used their religion to cloak their iniquity—these were the men who sometimes seemed to him abandoned of themselves, of God, and of all beneficent influences. Never the drunkard, never the harlot: explain it as you may.

There is one story in Christ's life as pathetic as any story in that narrative so full of pathos. The Oriental house was built around an open square. The rooms on the ground floor were porches opening on the square. A Pharisee invited Christ to dine with him. He accepted the invitation. The villagers trooped in and filled the open square. He reclined at the table, his naked feet stretched out behind him. A woman of the town crept in among the villagers and listened. How I have sometimes wished the story of that afternoon's teaching had been kept for us by Luke! But it was not. Only this we know, that something in his words or something in his manner stirred the dead life within her, fanned the dead hope into a flame, brought sorrow for the past and remorse for the present, and the great tears gathered and globed themselves in her eyes, and then fell down, drop by drop, upon the naked feet of the Master. Startled that tears from such eyes as hers should fall on feet such as his, she kneeled, and, taking the long tresses of her hair, wiped the polluting drops away, and then, finding herself unresisted, took from her bosom a box of ointment, broke it open, and anointed his feet with it; and the Pharisee, to whom she was an abandoned woman, looked on amazed, and said: "This man is no prophet, or he would have known what manner of woman she is; for she is a sinner." But Christ said: "Thy faith hath saved thee: go in peace." The heart of womanhood is not easily extinguished, and what the Master said in the chamber of death I may say here in this other death-chamber, "She is not dead, she sleepeth." Love can call her back to life again. She is not abandoned of God, she is not abandoned of herself. Why should we abandon her? Why should we reach out a hand to help every other sinner, and none to this one? Why open the doors to every other sinner, and close them to this one?

Consider for one moment. Do you know what brought her into this life? Perhaps she has been literally forced into it, and sold into it. For there are slave-markets in London and in Paris, and it is safe to assume in New York, as truly as in Turkey; and the harem of the Christian is worse than the harem of the Moslem. Perhaps she has ignorantly fallen into it. Ignorance is no preservative of innocence. Father! your boy ought not to be left to learn the mystery of his life from some irreverent and impure school companion. Your duty is to tell him. Mother! no modesty, timidity, or bashfulness, no false conception of purity, may rightly hold you back from telling to your daughter the secret and mystery of life, and warning her against its desecration. If ignorance leads her into sin, it is the mother more than the daughter that must answer before God's great white throne. Perhaps she has fallen because she has yielded to a too trustful love. I acknowledge that unchastity in woman is more destructive of the family, more destructive of society, and apparently more destructive of the individual character than in man, but it is by no means always, perhaps hardly often, the greater sin. Says Mr. Lecky in his "History of European Morals:"

> The contrast between the levity with which the frailty of men has in most ages been regarded, and the extreme severity with which women who have been guilty of the same offense have generally been treated, forms one of the most singular anomalies in moral history, and appears the more remarkable when we remember that the temptation usually springs from the sex which is so readily pardoned; that the sex which is visited with such crushing penalties is proverbially the most weak, and that, in the case of women, but not in the case of men, the vice is very commonly the result of the most abject misery and poverty. . . . At the present day, although the standard of morals is far higher than in pagan Rome, it may be questioned whether the inequality of the censure which is bestowed upon the two sexes is not as great as in the days of paganism, and that inequality is continually the cause of the most shameful and the most pitiable injustice. In one respect, indeed, a great retrogression resulted from chivalry, and long survived its decay. The character of the seducer, and especially of the passionless seducer, who pursues his career simply as a kind of sport, and under the influence of no stronger motive than vanity or a spirit of adventure, and who designates his successes in destroying the honor of women his conquests, has been glorified and idealized in the popular literature of Christendom in a manner to which we can find no parallel in antiquity. When we reflect that the object of such men is by the coldest and most deliberate treachery to blast the lives of innocent women; when we compare the levity of his motive with the irreparable injury he inflicts, and when we remember that he can only deceive his victim by persuading her to love him, and can only ruin her by persuading her to trust him, it must be owned that it would be difficult to conceive a cruelty more wanton and more heartless, or a character combining more numerous elements of infamy and of dishonor. That such a character should for many centuries have been the popular ideal of a vast section of literature; that it should have been the continual boast of those who most plume themselves upon

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their honor, is assuredly one of the most mournful facts in history, and it represents a moral deflection certainly not less than was revealed in ancient Greece by the position that was assigned to the courtesan.

Do you remember in the story of the "Scarlet Letter" how, all through the story, Hester Prynne wears the scarlet letter on her breast, and all the village know it, while Mr. Dimmesdale wears the scarlet letter hidden by his garments, but burnt into his bosom, and bears his shame in his own heart? And do you remember how that story closes at the last, coming, not to its tragical, but to its resplendent, conclusion when this poor minister, who has struggled with the threatened public shame so long, conquers himself and goes up into the very pillory where she once stood alone in her disgrace, and, standing by her side, holds the child of their vice by his hand, and there confesses his sin before all those that had done him honor and reverenced his very footprints? Not until our civilization shall have wrought out in life what Hawthorne wrought out in "The Scarlet Letter," and the man takes his stand in the pillory by the woman, and the scarlet letter is on the breast of the one as on the breast of the other, and both alike bear the ineffable shame, and each help the other back to the ineffable glory, shall we find Christ's remedy.

In a word, then, Christ's method of dealing with the social evil is in principle precisely the same as his method of dealing with crime—the method, not of permission and regulation, not of mere prohibition and punishment, but of compassion and cure. It is the method which Christian charity is pursuing with reasonable measure of success in individual cases—but, alas! in too few. It condemns licentiousness in man and woman alike—in one no less than in the other. In so far as this licentiousness is a violation of the social order, Christ's method would prohibit it by law. The lawbreaker would be arrested, not to be punished for her sin, but to be cured of it, to be separated from the evil influences which have brought her into sin, to be brought under influences which would lead her into paths of virtue, and, wherever the cure could not be effected, to be kept in confinement for the rest of her life, not to punish her for past sin, but to protect her and to protect the community from sin in the future. It is not true that the fallen woman is an irrecoverable woman. History disproves this cynical assumption. The homes that have been established and the institutions that have been opened for the reform of fallen women have not failed in their mission. In spite of the coldness of the community; in spite of the poor support given to them; in spite of the few helping hands, the record of their results compares favorably with that of other institutions seeking the reformation of other offenders.

I wish it were possible for me to change my audience for a few moments; I wish I could with a benediction dismiss you, and fill this church with fallen women; I wish I could send my words out to them on the wings of the press; and this is what I would say to them: My sister, you have sinned. So have I; so have we all. You are still God's child; you are still my sister; take hope; take heart. Lost soul! There is no lost soul. Do you remember Whittier's "The Cry of a Lost Soul"? The traveler in the South American forest, hearing the cry, is told by his guide that it is not a bird, it is the cry of a lost soul:

> Dim burns the boat lamp: shadows deepen round,
> From giant trees with snakelike creepers wound,
> And the black water glides without a sound.
>
> But in the traveler's heart a secret sense
> Of nature plastic to benign intents,
> And an eternal good in Providence,
>
> Lifts to the starry calm of heaven his eyes;
> And, lo! rebuking all earth's ominous cries,
> The Cross of pardon lights the tropic skies!
>
> "Father of all!" he urges his strong plea,
> "Thou lovest all; thy erring child may be
> Lost to himself, but never lost to Thee!
>
> All souls are Thine; the wings of morning bear
> None from that Presence which is everywhere,
> Nor hell itself can hide, for Thou art there.
>
> Through sins of sense, perversities of will,
> Through doubt and pain, through guilt and shame and ill,
> Thy pitying eye is on thy creature still."

Ah, my sister, you are not lost, and if to-day you stand, penitent and weeping, but with society round you, like those cruel Pharisees, each one with a stone ready to fling at you, I have a right to say, in my Master's name and with my Master's authority and as though my Master spoke, "Neither do I condemn thee: go, and sin no more."

Excision and Comprehension

By the Rev. Rollin A. Sawyer

Growth is often troublesome; it makes demands that are imperious and inconvenient, insists upon a change of raiment, requires room, and acquires rights that must be respected. Motherhood is sorely taxed to keep up with the lengthening arms and expanding chests of boys who persist in growing. And when it is a question of boundary between the length of limb and the scantiness of cloth once fitted to cover it, "delimitation" is as difficult as diplomacy. In such a case, fortunately for the boy, excision is impracticable. The living member is sacred. You cannot cut it off. It must be covered, even if a new garment has to be substituted for the old. In providing for the growth of children comprehension rules; excision has no place.

Practically, the provision for spiritual growth differs in no essential requisite from the physical. There is a doctrine for "babes" and a doctrine for "grown men." The larger catechism is an expansion of the shorter. Comprehension is the rule. Understanding, knowledge, discovery, experience, must be provided for and given a place at any cost for new material. The Chinese classics are held to comprehend all possible wisdom, history, discovery; their wise men face the modern world and say that all is found in their books of ages ago. That is at least a recognition of the fact that a true classic must be large enough to include all legitimate expansion of truth. Instead of cutting off steam and exorcising electricity because they were not known twenty-five hundred years ago, the Chinese philosophers declare that their books of wisdom presuppose them, and would be incompletely interpreted without reference to these latest additions to the forces of civilization. Much as we may deride the claim, we cannot help admiring its boldness and its recognition of comprehension.

The advocates of excision as a method of dealing with growth forget two things. One, the sacredness of the living member; the other, the increase of disproportion between the garment of a child and the one who is expected still to make it serve him. How is it that exscinding processes go on narrowing the original body till it becomes contemptible? Two causes are at work. Violence to its members drives many away from the church in which such things are tolerated. Suspend a man from communion because he sings a modern hymn, and ten men more will leave the communion though they do not deny the old psalmody. Cut a man off for discovering new truth or for making old definitions cover new facts, and you alienate a hundred others whose sense of justice is keener than their love for investigation. A man who believes in six literal days for creation resents the intolerance which excommunicates geologists like Lyell or Dana. The world of intelligence and fair-mindedness holds the living member worth more than the garment once fitted to it. Touch the life with pruning-shears and you shall answer for it, not before a packed jury, but at the high court of common sense.

That is one thing. But there is another. The disproportion between the boy and his old garment also grows. The childish formula does not fit the youth, and it makes a grown man ridiculous. The little Samuel looked well in the first coat sent up to the tabernacle, but if he venerated it always he did not squeeze into it on the day when he "hewed Agag in pieces before the Lord." It may be the privilege of a school to teach and defend the "old school" theology, but when more than one-half of the Presbyterian Church is outside of that form and type of doctrine, cannot

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possibly squeeze into it, what then? Shall the prophet be trimmed down to fit his boyish coat? If your church cannot comprehend both old and new school doctrine, it is less than half a church; it is a sect indeed. There comes a time when excision is the act of violence to the living body; when decrees of suspension and boycott of sacred schools become the most wicked and hurtful schism. And the disproportion between the schools of thought steadily grows. Violence will not stay, it will rather hasten, it; while the world looks on amazed at the spectacle of a "great church" parading in robes so scant as to cover a fragment only of its expanding size. The really great churches of to-day make room for growth; they do not cut off growing members; they include, conserve, embrace, and educate.

Rose Shadows

By Alice W. Rollins

The sunlight is upon the grass;
But over all
Shadows that change, but will not pass,
Flicker and fall.
Yet in your heart be there no room
For fear to dwell:
See! from a rosebush full of bloom
The shadow fell.

Highroad and Garden

By Bliss Perry

It was midway in a Sunday afternoon in Lower Alsace, where Sunday afternoons are surely longer and quieter than anywhere else in the world. May is a drowsy month there, since she persuades April to do most of her work for her, and then folds her hands tranquilly to wait for June. The great sycamores that lined either side of the Rhine-Rhone Canal were already in full leaf. The brown-tiled roofs of the hamlet of Rothheim were almost hidden by the new foliage of the roadside elms, and the grass was knee-deep in the wide meadows through which the white road and gleaming canal crept on to other sleepy villages, all with soft names that closed in "heim" or "weiler."

Pastor Reinhard sat on the broad stone seat in his garden, listening to the bees in the cherry-blossoms above his head, and awaiting the hour for the communion service. Beyond the garden wall, all silver and green now with the leafage and bloom of his fruit-trees, rose the roof of a tiny Romanesque church. It was used by Catholics and Protestants alike. After Monsieur Dooley, the curé, had celebrated mass in the early morning, the sacristan busied himself a few moments at the altar, and then Herr Reinhard's sexton carried in a big Lutheran Bible. Therewith the church was Protestant again. Before the hour for the Catholic vespers, the process was reversed. That was all. It was simple enough, and the peasants of Rothheim were satisfied.

The pastor and the curé had been neighbors for thirty years. When Herr Reinhard first came to Rothheim, Monsieur Dooley was already established there; indeed, the Alsatian Dooleys, descendants of an Irish soldier of fortune who helped conquer the Palatinate, had clustered around Rothheim for two centuries. In the thirty years the two friends had had but one quarrel, and that was over the quality of their apricots. Every Sunday afternoon in fair weather Monsieur Dooley would open a gate at the end of Herr Reinhard's wall, and the two old fellows would pace the garden amicably, or seat themselves upon the stone bench in the sunshine and read Horace. They had tried many authors together, first and last, some sacred and a few profane, but they ended in liking Horace best.

Herr Reinhard glanced at his watch. It was almost time for him to go, yet he felt a trifle uncomfortable about the coming service. All through his dinner he had heard the patter of his parishioners' feet outside the garden wall, as they had flocked down the white road to Markweiler, where there was that day a festival. The good people of Rothheim had a passion for the Markweiler festivals, but it was long since one had happened to fall on a communion Sunday. In calling attention, that morning, to the afternoon's service, the pastor had ventured upon a word of kindly monition, lest, in the pleasures of the day, they might forget its chief duty. Yet it seemed as if Rothheim were deserted now. Even his ancient housekeeper had slipped away, shamefacedly. The congregation was certain to be small, in spite of his exhortations. At length he rose and walked slowly toward the church, so as to let every straggler be seated ere the pastor entered. As he opened the narrow transept door the sexton was coming out.

"All is ready, Herr Pfarrer," said the latter, without looking up. "With your permission, I shall not stay to-day. My children went to the festival—you understand—" He pointed awkwardly toward Markweiler, and was gone.

Pastor Reinhard entered the cool, shadowy interior, and crossed the chancel to the pulpit, as was his wont, without lifting his eyes from the floor. He bowed his head in prayer, then took the hymn-book, raised his eyes, and glanced around.

There was no one there. No one at all. The May sunshine glinted in at the open door, and the motes rose into it along the forsaken aisle; a bird was singing somewhere outside. On the table before Herr Reinhard were the bread and wine, but there were no guests at the Lord's Supper; not even one. The tall, sluggish figure of the pastor shook with agitation; he bowed his head again; his breath came quick. It was as if some horrid blasphemy had been uttered in his presence. To think that his own little flock of Rothheim should thus deny their Lord! In swift self-accusation he wondered if he had been unfaithful; if he had bidden them, that morning, less solemnly and lovingly than he ought. It flashed across him that it was true, after all, that his congregation had grown weary of him, that they crowded to hear Monsieur Melfort, who had been sent once a month to Rothheim, not so much because he preached in French and used fine phrases about the solidarity of the human race, as because they were tired of Pfarrer Reinhard, who was more than sixty, and whose German betrayed that he had been born in Saxony. Had he outworn his welcome among them, now that so many years had gone? It had been his fault, no doubt; but, at sixty-four, whither could he go? Then the deeper fear smote him once more: the terror for the faithless flock to whom he ministered. The symbols of Divine Love, lying before him unregarded, were like the visible presence of Him who was rejected of men. The villagers of Rothheim seemed guilty of some awful apostasy. They had sauntered light-heartedly down the road to Markweiler, but to the awe-stricken pastor it was as if they had turned their backs upon eternal life.

Was there nothing that could yet be done? He stared piteously around the empty little church, and down at the bread and wine. "The feast is spread," he found himself murmuring, "the feast is spread, but they will not come in.—'Go out into the highways.'" The well-remembered words startled him. Was that his duty? Go out and compel the others to come in? Yes, he would go. But he would carry with him the tokens of the Master's love, lest men might not heed him. Pastor Reinhard straightened himself with an effort; his smooth-shaven, stolid face grew stern, his eyes shone with a melancholy enthusiasm; and, bearing the sacred elements in either hand, he strode down the aisle and out into the May sunshine.

At the highroad he paused. From far to the left, toward Markweiler, came the faint music of a band playing for the festival. Sadly he set his face to the right. All those holiday-makers had been bidden, and they had made excuse. Were there any that had not been bidden? He trudged through the hamlet, meeting no soul. By and by the road led him through the midst of level fields, where the sun beat hot. His arms ached even under their slight burden, and still for a long time he found no man or woman or child. All at once he was aware of a lad crouching under

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one of the roadside elms. Cattle were cropping the tall grass near by, and the lad was crying. Herr Reinhard drew near, and saw that it was an orphan whom he had confirmed only the last Easter.

"Rudolph," said he, "the Lord's Supper was spread to-day, and you were not there. Why was this, my child? And why are you crying?"

"I am crying because I could not come," said the lad, looking up. "The men-folk have all gone to Markweiler, and the women-folk too. There is no one at the house but old Morwitz, and he bade me tend the cattle. I am so afraid of him." His lips trembled.

"But were you not afraid that the dear Lord would be angered?" asked Herr Reinhard, gravely. He set the bread and wine down upon the grass.

"No," said the lad. "I have never been told that the dear Lord was angry with children. But I feared old Morwitz. I fear him night and day."

"There is but one thing that can cast out fear," said Herr Reinhard. "That is Love, the Perfect Love. Here are its tokens, my child. Take and eat; and then I shall carry them to Morwitz."

"You?" asked the boy, curiously, for he knew that the two men were enemies.

"I," said the pastor, and he gave the lad a morsel of the bread and a swallow of the wine, and tasted of them with him solemnly. Then he stroked the orphan's long yellow hair, and took up once more the bread and wine, and passed on.

Old Morwitz sat by the open window of the next farm-house. He was a cripple, and could move nothing but his head and arms, yet from his window he could watch all the farm, and there was not a Jew cattle-trader in Lower Alsace who had not cursed him for his slyness. He feared no man, and no man believed that he feared God. For twenty long years he had hated Herr Reinhard, and now, as he saw him coming up the path with a flagon in one hand and a plate covered with a napkin in the other, he snarled viciously, baring his teeth, and shaking the knotty stick that he always griped in his hairy hands. Herr Reinhard did not hear his imprecations.

"Herr Morwitz," said he, advancing to the window, "you have hated me, and I, God forgive me, have hated you. But Love is stronger than hate. Here are the tokens of it—the Lord's body and his blood. Since those who were bidden would not come to the feast, I have brought it to you. Come, let us eat of it together."

With the broad window-sill for a table, he poured the wine and uncovered the bread. The cripple had listened to him first with a sort of terror, then as one cowed and broken. He looked at the bread and wine and said no word.

"Take and eat," said Herr Reinhard. "We have done evil in an evil generation, yet for those who hated Him was his body broken and his blood shed. Our hatred is as nothing; His love is all."

Old Morwitz stretched forth his hairy hand confusedly, and took the sacrament. His old enemy partook with him, face to face, and, as Herr Reinhard took up his strange burden and went on, the eyes of the cripple following him were like the eyes of a dog. Long ago the two men had loved each other.

Once more the pastor was upon the white highroad. Without noticing whither his feet were tending, he turned back toward Rothheim. He walked as a man might in a dream, seeing naught to the right or left, but still bearing his burden carefully. The sun grew hotter as it fell toward the horizon, and threw the elm shadows far upon the fields, leaving the road blank and glaring. Before Herr Reinhard reached the first houses of Rothheim he felt himself swaying from fatigue. He met no man upon the way, and his thoughts were all of the time when he and old Morwitz had been young. Then crowds had flocked to the church to hear him, and no one thought the worse of him for having been born in Saxony, and there was no Monsieur Melfort to lure the people away from him with glib phrases stolen from Monsieur Renan. Then the good folk of Rothheim made no excuses when they were bidden to the table of the Lord. And now there was no one to whom he might offer the sacred elements; all had gone away, save the lad, the cripple, and himself.

Stay! He had almost entered the church when a memory rose before him out of the past where his mind had been wandering. He turned aside into the churchyard, a mystical smile softening the sternness of his lips. In its sunniest corner a tiny mound marked the sleeping-place of his only child—the daughter whom he had brought to Rothheim long ago, leaving her mother buried among the hills of Saxony. He gazed a moment at the fresh green of its grass, and the love that knows no years thrilled him. He was young again, strong again, infinitely peaceful, as at that very hour when he had laid the little maiden to her long rest, and it had seemed but a few days to him until he should be laid beside her. Slow, slow years had intervened, but in the presence of the Divine Love the past and the present are as one, and the living and the dead are as one, for do not all live in Him? And Herr Reinhard smiled to himself as he emptied the wine to the last drop upon the thirsty grass, and scattered the sacred bread upon the mound to be borne away by the sparrows. What mattered it that he was forsaken by his little world of Rothheim, if all that was sweet and gracious in his memory and his hope were still secure, pledged by the tokens of a Love that endured to the end and endureth forever?

But Herr Reinhard was not quite forsaken by Rothheim. As he turned away, he perceived Monsieur Dooley coming toward him from the garden of the Protestant parsonage. The bandy legs of the curé were moving more rapidly than usual, and his kind Irish eyes looked into Herr Reinhard's face with surprise and concern.

"I have waited long for you," he said.

"Yes," replied Herr Reinhard, the rapt expression not yet vanished from his features, "I might have remembered you, Monsieur Dooley. I had almost said, 'I, even I only, am left.'"

"If you mean that your flock have all wandered to Markweiler, my friend, why, so have mine. It is extremely problematical whether any of them return in time for vespers. Surely they are an evil generation, but what can one expect from peasants? And, besides, I have already called the attention of the bishop to their shortcomings." He placed his arm affectionately on Herr Reinhard's shoulder, without appearing to notice what the pastor carried in his hands. "You walk wearily," he went on. "Perhaps you are inclined to say 'I only am left,' because, like the prophet, the journey has been too great for you. The dust of the highroad mounts to the brain, my friend. It is better to sit here on the old bench until twilight, and let me read Horace to you. It is my turn to-day; is it not so?"

Herr Reinhard dropped heavily upon the bench, smiling gently. "Certainly the garden is pleasanter than the highroad, Monsieur Dooley, when one is as old as you and I. Very much pleasanter." He rested his hand upon the other's knee, and leaned his head back upon the sun-warmed wall. "But why should you and I always read Horace, Monsieur Dooley? Horace! When all around us there are those who deny their Lord? When only here and there a child, or an old man, or the blessed dead, are faithful? Horace!"

"As you wish," said the mercurial Alsatian. "Indeed, I think we know our Horace well enough already, for a pair of priests with one foot in the grave! And by good luck I picked up the wrong book when I came from the house—I mean the right one. See, is it not so?"

Instead of the worn, vellum-bound copy of the Roman poet, he produced a tiny volume in black cloth, and, with his back toward the fading light, he began to read, in a rapid monotone, from the Latin version of the "Imitation of Christ."

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—*J. H. Newman.*

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How to Build a Miniature Yacht

By W. J. Henderson

The sailing of miniature yachts affords a great deal of pleasure to those who have not the time or the means to indulge in sailing full-grown vessels. But the pleasure of sailing these little craft is increased tenfold when the yacht is the work of one's own hands. To build what may fairly be called a model yacht, one that reproduces in herself the lines of some famous flyer of heavy tonnage, requires the skill of an expert designer; but any man with an ordinary amateur sailor's knowledge of hulls, rig, and sails can make a boat that will sail well. The first thing to do is to draw a design on a stout sheet of paper. This design should show the three plans always used by yacht-builders —body, half-breadth, and sheer plan. It is not necessary that the amateur should be able to originate these plans. On the contrary, it would be better for him to copy them from some one of the many books containing designs. Even if he uses the design of a ninety-footer he can reduce the scale to a quarter-inch for every foot, and so get a perfectly proportioned two-footer.

When it comes to building, he may follow one of three ways: the block, the "bread and butter," or the built-up method. The first is very convenient for a small model, and the last is the only satisfactory way for boats four or five feet long. The three methods briefly described consist, first, of carving the hull out of a solid block; second, of building it out of several horizontal sections cut to the proper shape and glued one upon the other; third, of constructing the hull in miniature out of almost as many separate pieces as there are in a large yacht. For the great majority of those who will wish to build miniature yachts the simplest plan is the block method.

The first requirement is a piece of clear, soft white pine of sufficient size. Draw upon the upper surface of this block with a black pencil the deck line as shown in your design. Now draw a straight line through the center of the deck from stem to stern, carrying it down the ends and along the bottom of the block. The sides should now be cut away perpendicularly to the deck line. If you are near a cabinet-maker, he can do this neatly with a saw. You must next draw carefully on the sides of your block the sheer plan of your model, including, of course, the sheer of the deck. You may now proceed to cut away the top of the block until the deck has come to the proper shape. Now mark again the center line from stem to stern. You are now ready to go to work at shaping the hull. Before doing this you should have several patterns cut out according to the lines of your body plan, showing the shape and width of the hull at various points from stem to stern. By applying these patterns—which will look something like the chocks in which a model sits when on exhibition—at the proper places as you gradually cut away the wood, you will get your hull to assume the shape indicated by the design. Try these patterns very frequently and work very slowly, or you may find that you have cut away too much in some one place, and then your model is spoiled.

Having finished the cutting, work over the hull with sandpaper, using No. 2 first and No. 1½ afterward. Now begins the delicate task of cutting out the interior of the hull. For an ordinary toy boat the hull may be left solid; but for a first-class model yacht this will not do, because the density of the wood will sink her below her designed water-line. It is necessary to build a cradle to hold the hull firmly while you are cutting out. The cradle may consist of bow and stern chocks connected by strips of wood. Now draw a line around the deck ⅔ to ¾ of an inch from the outside, and cut out the wood inside of this line, going down straight at first and afterward following the shape of the hull. The sides should be from ¼ inch thick for a little boat to ½ inch for a 3-footer.

Next you must cut out your deck beams ¼ inch thick and ½ inch deep. If you wish your deck to curve, of course the top of the beams must curve. Cut them to the proper length and mortise them into the sides of the boat, the upper edges even with the tops of the sides. If you wish a hatchway, you must put two fore-and-aft pieces between the beams where the opening is to be. Now cut the deck out of light mahogany or pine ⅛ inch thick, and ⅛ wider than the boat. Nail it on, and round off the outer edge with sandpaper to form the plank-sheer. Next make the boat's rail, not over ¼ inch thick, and nail it on. It is a good plan, as a matter of precaution, in nailing on a rail to bore small holes for the nails, so that they will not split the sides when driven in. Very small wire nails are the best for this work. This whole labor of cutting out and shaping a hull requires a delicate hand and a good deal of patience, and it is a very unsatisfactory employment for a hasty person.

A hollow box of the required form for the lead keel is now made and rubbed with chalk. The lead is melted until it will just run and is poured into the box. As soon as it is cool, it can be taken out and trimmed with any steel cutting instrument. The keel is bolted to the hull by long brass screws. You can have a regular fin keel if you like, by cutting out a sheet of brass and bolting it to two flat pieces screwed to your vessel's bottom. Then mold your lead bulb in halves and bolt them to the foot of the fin. You now come to the rig. The dimensions of the spar plan of a fine model, given by W. P. Stephens, are as follows: Length of water-line, 52 inches; mast abaft forward end of water-line, 19 inches; mast, deck to hounds, 46 inches; masthead, 7½ inches; topmast, 42 inches; bowsprit, outboard, 19 inches; boom, 54 inches; gaff, 34 inches; tack to peak, 68¾ inches; clew to throat, 65 inches; topsail yards, 17 × 37 inches. By following these proportions you will have a good model.

Make the mast, boom, and gaff out of clear spruce. Ash or hickory is good for the bowsprit. The mast should be ½ inch in diameter for a 3-footer. It should be set in a brass tube inside the hull. Put a tight plug of wood in the bottom of the tube and run a screw into it through the bottom. All the fittings of the rigging of a model yacht are made out of brass, which can be cut and bent to the required shape with a few simple tools and a little ingenuity. There are some large sporting-goods stores where all these fittings may be bought ready-made at reasonable prices, and for one who has a little money to spend on his model this is most convenient. The rigging of a model yacht is so much a matter of taste that it must be left to the builder's own fancy. It may be suggested, however, that the best material for the shrouds is waterproof fishing-line.

There are two plans for arranging the rudder. One is by means of weights of lead, which may be attached to the after edge of the rudder itself or to a tiller extending abaft the rudder-post instead of forward. When the boat heels, the rudder swings to leeward, and so keeps her off till her mainsail fills and sends her head toward the wind again. The other plan is more complicated, and is somewhat difficult to describe without the use of pictures. Through the head of the rudder-post a short tiller runs aft instead of forward. A rubber band extends from the end of the tiller to a point further astern and exactly amidships. This band tends to pull the tiller back amidships whenever it is to port or starboard. A small curved wire, with a screw thread, should be set up on the deck so that the after end of the tiller will move just above it. On this wire a thumb-nut should be placed on each side at the point where the tiller should stop when the boat is properly balanced. Of course when the tiller strikes the thumb-nut it can go no further. Near the end of the tiller is a ring, through which the mainsheet is rove from the boom. The end of the sheet is carried forward and made fast, the sheet being very slack. The pull of the mainsheet through the ring puts the helm over, and the rubber band hauls it back.

This automatic gear will steer a miniature yacht excellently when she is sailing with the wind aft or abeam. In sailing to windward, miniature yachts are steered entirely by the sails, and the rudder is kept amidships. For this purpose Mr. W. P. Stephens recommends a second sheet, rove through a traveler. The after end of this sheet is fitted with a spring snap, while the forward end is made fast, the sheet being hauled taut. There must be a ring on the boom to catch the spring snap, which is attached to it when you wish to send the boat to windward. The rubber band now holds the tiller amidships.

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For the Little People

Dorothy's Party

By Julia M. Colton

Little Dorothy D. gave a party one day;
Would you like to know who were invited?
When I tell you their names, I am sure you will say
They are friends who should never be slighted.

The first guest to arrive was Miss Ought-to-Obey;
She had walked hand in hand with Miss Cheerful.
Bright Miss Happy came skipping along the same way,
Passing by in the street poor Miss Tearful.

Miss Polite and Miss Kind came in one large coupé;
Dear Miss Gentle was waiting to meet them;
And Miss Thankful—who sometimes forgets what to *say*—
With the sweetest of smiles went to greet them.

Close at Dorothy's side two dear friends ever stay—
Calm Miss Truthful, whom nothing confuses,
And that sweet little peacemaker Love, who each day
Takes the pain out of somebody's bruises.

Oh, so merry they were! Dotty often declared,
Even though she should live to be forty,
If with these lovely friends every day could be shared,
She felt sure she would never be naughty!

How Bobby Went to the Grocery

By L. E. Chittenden

Bobby had started down town with a grocery list, and it was the first time he had gone alone, so he felt very proud and happy over it.

But by and by he stopped under a lamp-post to rest.

"It's purty hard work to walk all alone to the grocery man's," he thought. Just then a girl came by, and stopped to mail a letter in the iron box on the lamp-post.

Bobby watched her with much interest.

"Where does it go to?" he asked.

"The letter?" answered the girl. "Oh, down to the post-office. Didn't you ever see a post-office box before?"

"No, ma'am," said Bobby. "'Cause we've just moved here from the country."

Then, as the girl went on, Bobby stood still looking at the box.

"I wonder if it wouldn't take my grocery list down," he thought. "'Cause if it's smart enough to take letters, I should think it would be able to take a grocery list."

So he tucked his paper in, and sat down to see what would happen, though his conscience pricked him a little.

"My mother might not like it," he thought. "I wish I had thought to tell her about it first."

Presently a man dressed in gray drove up, and, jumping out of his buggy, unlocked the box and took out the letters.

Bobby stood up on tiptoe, and tried to see in.

"I thought," he explained to the man, "maybe I'd have some groceries there. I put a list in."

"No," said the man, laughing, "this doesn't deliver groceries. But you climb in and I'll take you down to the grocery. Here's your list."

The grocery man let Bobby drive back with him, and when Bobby saw his mother looking anxiously out of the door, he at once began to explain.

"I tried to ex-ex-peppermint with a box, mother," he said, "but I was sorry; though it was a tormentous long ways to the grocery man's, and if they hadn't let me ride I don't know how I'd managed. But I won't do it again, mother, truly."

"No, Bobby," said his mother, "experiments don't always turn out right, and it's better to go along the way your mother expects you to."

"Yes, that's so," said Bobby. "I won't forget that."

The Doll-Makers

The first dolls were wooden dolls, and were called "Dutch" dolls. Perhaps because Kris Kringle belongs to Germany more particularly than to any other land, Germany is still the most successful land of doll-makers. The Germans now make more dolls than any other nation. They make cheaper dolls than the French and English dolls. The French make the most beautiful dolls, and dress them better than the English. The German doll is sent to us usually clothed in just one garment, but the English doll is always fully dressed. Up-town in New York is a store, a tiny, pretty store, and there is nothing to sell in it but dolls' clothes. Jackets, hats, shoes, dresses of all kinds and colors, are for sale. The little window is like a fairy store, so tiny and dainty are some of the things for sale. How delightful for the little mothers about! They can save their pennies, and take dear Belinda to this fascinating store, and buy her a spring coat or a spring suit. Then, if one of the German dolls should suddenly arrive, she could be clothed at once. And what a lovely spot for the little mothers who can sew and catch ideas quickly! A visit to this shop would help them greatly in the perplexities of Belinda's wardrobe. I know one little girl who would much prefer a German doll, in her one garment, to a fully dressed French doll. She would feel that half the joy was gone if she could not dress the doll she loves so dearly, for she is a real little mother.

The making of dolls keeps a great many people busy, and the shipping and selling a great many more. It hardly seems possible, when you hear of the number of dolls sold, that any little girl in this country should be without a doll. I heard of one little girl whose doll was a clothes-pin, and the other day I went to call on a little girl, and her doll was a towel rolled up, and for clothes it had a handkerchief for a dress and a piece of red flannel for a sash. This tiny girl loved the doll, and hugged it closely to her. She held it out to show it with pride. Neither of these little girls could have any other kind of a doll. Their mothers have no money. I think they are quite as happy as a good many little girls I have known who had French dolls.

It is well there are little girls who can buy dolls, for the making of dolls and their clothes gives people money which buys food and clothes.

The Wrecked Pony's Rescue

Recently a ship went ashore on the coast of Long Island. Aboard were four little ponies. The ship went ashore so easily that it was thought she would float off again when the wind changed and the tide rose very high. The life-saving crews watched the ship. The wind did not change as it was hoped it would, but rose higher and higher, and the great waves broke over the ship; and the crew were taken ashore in the breeches-buoy and by the life-lines. At last it was decided that the ship could not be saved, and that the ponies brought from Spain could be taken off, if alive, only by the same way in which the crew had been saved. The captain of the life-saving crew said he would try to save the one pony that was known to be alive on the ship, if any one would go aboard the ship and fasten the pony to the life-line. The mate of the ship agreed to do this. He went aboard, and fastened a canvas belt about the pony. When this was safely secured, a bight was made, and then by tackle a line was passed to the bottom of the breeches-buoy. The men began to pull the line, and when the pony found himself being hoisted into the air he kicked so vigorously that he slipped in his canvas band, and had to be lowered to the deck of the steamer to have the canvas readjusted. The second time, in spite of his kicking and struggling, he was hoisted to the breeches-buoy, into which the mate got to guide the pony's line. The mate gave the signal and the men on the shore began pulling the lines. The pony, kicking with all his might and with the water dashing over him, was taken safely to the shore. He was cared for, and in a little time he seemed to have forgotten his experience on a wrecked steamer, his perilous rescue, and the brave man who saved him from drowning. He kicked so hard that it was feared at one time that he would part the life-line.

Some Babies from Over the Water

There were some very troublesome passengers on board one of the steamers coming from Europe recently—seven baby elephants. These queer, clumsy babies came from Burmah and India. The youngest of these babies is a year and a half old, and about three and a half feet high—you can easily find out how high that is. Three feet is one yard, and the measuring-tape from mamma's basket will show you how tall this baby is. These babies broke loose, and frightened some of the passengers before they were caught and fastened. They fought with each other. When the vessel reached the dock, it was a very serious matter to get them down the gang-plank and on the trucks that were to carry them to another boat, which would land them at their home. Poor things! how puzzled they must have been by the pitching and tossing and tumbling, the noise of the machinery, and the darkness; and now they will be shut up in houses, and have to go to school. Every day they have lessons, and they must learn them. These elephants must earn their living, and to do this they must be taught. When you see an elephant performing in the circus, he is saying his lessons that have taken months and months to learn. He enjoys the reciting, but he probably did not enjoy the learning. You enjoy reading, but you probably thought it was very tiresome learning to recognize the words. The elephant says his lesson with his muscles, you with your tongue or pen. Doubtless these babies will have learned some simple lessons, and when you go to the circus this summer you will see them recite.

A Year Later

A letter was sent over a year ago to a lady visiting out West by her son. The letter contained a ten-dollar bill. It was not received. The other day some little children were playing in an attic. At last they thought of a new game—post-office. They asked their mother if they might use some old letters in a box in the attic that had been left by the family who had lived in the house before they did. She gave her consent, and they ran back to the attic. Before long one of the children came running to her with a letter in which was a ten-dollar bill. The letter told who the money was sent to, and the mother wrote to the sender and returned the money.

The little girl received a beautiful doll from the lady who received the money one year after it was sent to her.

A National Dress

Just now you are hearing a good deal about Armenia and the countries and people about Armenia. The Kurds, who have been attacking the Armenians, are about the color of coffee. The Kurds dress gayly. They wear a high pointed cap, and wind about their head scarfs of many colors, usually claret and gold. These scarfs often have fringes that hang down to their eyes. They wear a white linen shirt with pointed sleeves that touch the ground; over this a gay colored coat, held in place by a sash in which a pipe and dagger are thrust.

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Books and Authors

The Valet's Biography of a Hero[1]

Napoleon was a hero to his own valet, and the valet's biography of his hero is interesting. Certainly his ethical standards are not very high. But allowance must be made by the reader for the fact that the valet's standards are rarely the highest, and the standards of the French valet of the Revolutionary epoch not the highest even of valet standards. Doubtless there are readers who would be injuriously affected by the book, as one might be by breathing continuously the atmosphere of the Court which it reproduces. But the student of history and character will find in these gossipy volumes useful material for his study. This Napoleon is not the master on the battle-field nor the statesman in the Cabinet. He is here in undress uniform; in his home, at his meals, off his guard, the restraints of public life relaxed or thrown off altogether. The reader sees him with his wife, in his amours, on his incognito expeditions—a man, not an Emperor. And from the book the student rises more than ever impressed with the strange contradictions of this enigmatical character.

Napoleon was a man of impulses—generally good-natured, sometimes generous, never self-sacrificing. We do not recall a single instance in which he really denied himself any gratification in order to confer a benefit on another. He lavished gold in gifts, but it had cost him nothing to earn it—the gold belonged, in truth, to the State. He pardoned, not because justice demanded or well-considered mercy counseled, but because the impulse to pardon was quickened by an act of chivalry, a pretty woman's tears, or his favorite Josephine's entreaties. His valet assures us that he loved Josephine, but in the same breath tells us that he was not faithful to her. Good nature is generally an admixture of approbativeness and benevolence. In Napoleon the approbativeness predominated. He liked to startle with unexpected generosity, to condescend dramatically and enjoy the consequent applause, to give a pardon before a gaping crowd, as who should say, Behold my clemency! His right hand always knew what his left hand did. Indeed, his vanity was colossal, and his character is hard to reconcile with the opinion that vanity is always a trait of inferior natures. At his coronation he applies the match to a bouquet of fireworks which "represented Mont Saint Bernard belching forth a volcano in the midst of its snow-covered rocks. Upon it could be seen the figure of the Emperor blazing with light, ascending on horseback, at the head of his army, the craggy summit of the mount." One cannot imagine Cromwell or Washington or Grant perpetrating such an act of self-worship. Sometimes the heroic is decidedly mock-heroic. He celebrates the battle of Marengo, "clad in a long-waisted blue coat, with tails, much worn and even torn in various places," "on his head an old hat bordered by a wide gold band, blackened and raveled by time, and at his side a cavalry saber such as were worn by the Generals of the Republic; they were the coat, hat, and saber he had worn the very day of the battle of Marengo;" but the holes in the coat "were the work of moths, not of balls, as has been wrongly said in certain Memoirs."

Napoleon's egotism does not show itself in vanity alone; it is even more markedly exhibited in self-will. Duty, apparently, is all summed up in loyalty to himself. He quarrels with his brother Lucien because the latter will not obtain a divorce from his wife in order to carry out the Emperor's plans of state. Lucien's response that "he would never abandon the mother of his children" would awaken, one would suppose, some respect, if not admiration, in a generous and chivalric nature. It arouses only the anger of Napoleon. His extraordinary lack of self-restraint is shown in some ludicrous forms. "Dinner was served at six; but more often than not the Emperor forgot it and kept the dinner waiting indefinitely." His breeches were always of white cashmere. But "two hours after leaving his chamber it often happened that they were all spotted with ink, thanks to his habit of wiping his pen on them and shaking ink all around him by striking his pen against the table. However, as he dressed in the morning for the whole day, he did not change his toilet on that account, but remained in this state until night. . . . The whole inside of his boots was lined with white fustian. Whenever one of his legs itched, he rubbed it with the heel of the boot or shoe with which the other leg was shod, thus heightening the effect of the spilled ink." Yet, with all this egotism, vanity, self-will, there are intermingled nobler impulses. In the midst of battle he throws off his cloak to cover a wounded soldier who falls at his side. He calls on Mother Marguerite, a peasant woman, to whom as a school-boy he had been accustomed to pay visits, breakfasts with her, and leaves a purse of gold as a memorial of his visit. Some of his pardons show, if not a wisely forgiving nature, at least one not coldly cruel or revengeful.

The picture of Josephine is more attractive than that of some of the recently published memoirs of Napoleon. "Her expressive physiognomy translated all the impressions of her soul, without ever losing the charming sweetness which was its basis. In pleasure as in sadness she was beautiful to behold. You smiled yourself on seeing her smile; if she was sad, you were so likewise. . . . Her hair was very beautiful, long, and silky; and its pale chestnut color blended admirably with that of her skin, dazzling with delicacy and freshness. . . . But what contributed more than anything else to the all-pervading charm of the Empress was the ravishing sound of her voice." She was elegant and simple in her dress; very generous—rather, we should say, extravagant—and always in debt, much to her husband's indignation, who seems to have had a genuinely conscientious aversion to every form of dishonesty—not to lying, which he employed without the slightest apparent scruple.

On the whole, the Memoirs of Constant give a more familiar portrait of the man than those of either of his two secretaries, Bourrienne and Le Meneval; and while, like all literature of France during the Republic and the Empire, these volumes must be read with discrimination, and allowance must be made by the reader for the fact that in the writers of that period the ambition for effect was greater than the desire for accuracy, if so read this portrait of Napoleon by his Valet will be found both interesting and valuable to the student of life and character, as well as to the special student of Napoleon and his times.

[1] *Memoirs of Constant, First Valet de Chambre of the Emperor; or, The Private Life of Napoleon, His Family, and His Court.* Translated by Elizabeth Gilbert Martin, with a Preface to the English Edition by Imbert de Saint-Amand. 3 Vols. Charles Scribner's Sons, New York. $5.

An Admirable Edition

A new edition of the works of George Eliot of convenient size and attractive form has long been needed, and this need is met by the Standard Edition, which is printed in England by William Blackwood & Sons, and in this country by Messrs. E. P. Dutton & Co. (New York). These volumes are very tastefully made. They are bound in dark red with gilt stamping, printed from a large, clear type on a tasteful page, the paper is of good weight and quality, and all the requirements of a standard edition have been met by the publishers. "Romola" and "Adam Bede," which have already appeared, are put into two volumes so as to make books which are pleasant to the hand no less than to the eye. The completion of the edition will put the works of this master of English prose and English fiction upon the book-shelves in a form worthy to be regarded as definitive and final. The evidences of the reaction against the admiration bordering on idolatry which was given to George Eliot in the later years of her life have rather increased than diminished of late, and it is certainly true that her work, like that of Dickens, is undergoing a judicial process which is likely to separate that which is permanent in it from that which is of passing value; but when this process has been rigidly carried out, it will be found that George Eliot remains one of the great writers of our time, and that three or four of her novels have taken their places among the classics of English literature.

The old contest between Nominalism and Realism has cast its mantle with a double portion of its spirit upon the philosophy of our own day. There seem to be signs that the purely inductive method will be called upon to prove its long-assumed supremacy. Professor John Watson, of Queen's College, Kingston, Canada, has, in his *Comte, Mill, and Spencer: An Outline of Philosophy* (Macmillan & Co., New York), subjected the modern positive philosophers to a severe criticism. He points out that Locke, Hume, and Mill may be entirely wrong in their theory of knowledge, for we cannot tell what is the nature of knowledge without determining at the same time what is the nature of real existence. For convenience he makes three divisions of philosophy; to wit, Philosophy of Nature, Philosophy of Mind, and Philosophy of God. According to this canon he proceeds to an examination of modern philosophy. He finds fault with Comte for not seeing that his theory of knowledge does not banish religion or even philosophy, as he had supposed. The real question is not "whether we have a complete knowledge (which no man ever supposed), but, Has man a knowledge only of things as to his finite mind they seem to be?" Now Comte's limitation of knowledge to phenomena implies two mutually exclusive realms, or that there are two distinct kinds of intelligence. This Professor Watson shows to be nonsense. Going on, he takes up Mill's assertion that Geometry is not a science, and shows how Mill, to be consistent, must hold that the geometrical properties of bodies are somehow given us in sensation; but this also is absurd. Therefore Mill's denial of the accuracy of Geometry has no real foundation. "Perhaps the propositions of Geometry are not universal and necessary." He next points out that the distinction which Mill drew between permanent and changeable causes is "irrelevant and misleading." Turning from Mill to Darwin, he points out the inaccuracy of some of Mr. Darwin's inductions, and decides that, accepting the facts

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that Mr. Darwin adduces, we still have reason for maintaining a philosophical teleology; and he observes that the tendency of Darwinism is to abolish the distinction between intelligence and unintelligence; but this distinction is a fact. His criticism of Mr. Spencer is directed chiefly to that philosopher's confusion between "the separation and the logical distinction of subject and object." From Spencer he passes on to a criticism of Kant, particularly of the Königsberg philosopher's separation of religion and morality, and he disputes also Kant's view that in willing the law of reason man is free. In connection with this he observes that "it is the possibility of the union of happiness and goodness in man that entitles us to maintain the perfect union of the two in God. If the world is compatible with the rugged harmony of virtue and goodness in us, it already shows itself to be the expression of a Being who is perfectly good." In a word, Dr. Watson makes a strong plea for intellectual idealism; that is, he maintains that man is able to know reality as it actually is, and that reality when it is so known is absolutely rational. From what we have said it will be apparent to the student of modern philosophy that this writer bases his teachings upon the philosophy of the late T. H. Green.

What is probably the most complete *Academic Syllabus* yet issued in America has been published by the Regents of the University of the State of New York. It has been prepared by the Director of Examinations, Mr. James Russell Parsons, Jr., and it indicates definitely the scope of work required by the Regents' standard of admission to secondary schools and of graduation from them. The last Syllabus, of which this is a revision and extension, has passed through ten editions. It was also edited by Mr. Parsons. Some notable changes in both the quality and quantity of the work are incorporated in the present edition. There are less frequent examinations. The preliminaries for admission to high schools are no longer grouped in the academic studies, and full four-year courses are required for all graduating academic credentials. The system of credentials is simplified, and more thorough work in English is assured. Of the other changes in the requirements, the most marked have been in Latin, Greek, physics, geography, botany, zoölogy, physiology, civics, and drawing. The diversity in preparation arising from the use of different text-books may be obviated by this Syllabus, for the restrictions laid down in it are intended for those who issue questions as well as for those who answer them.

In *The Day of Their Wedding* (Harper & Brothers, New York) Mr. Howells has dealt with an extremely delicate and pathetic motive, and has handled it with a refinement of insight and purity of feeling which give the story a peculiar and enduring charm. The story itself is very slight. It is really an incident in the life of two Shakers, and the artistic quality of the handling of the material is emphasized by the slightness of the material itself. In the hands of a man less sensitive, less refined, and less artistic than Mr. Howells, the incident in elaboration would have seemed too slight, too unimportant, for preservation, or would have suffered deterioration in making the transition from life to art; but Mr. Howells brought to his task the qualities which interpret such a bit of human experience with reverence and tenderness. He has made a very charming story, which not only preserves a pathetic passage in the lives of two obscure and forgotten Shakers, but which reveals also the fine grain of the novelist's own nature.

London City Churches, by Mr. A. E. Daniell, with illustrations by Mr. Leonard Martin, has been beautifully published by Messrs. Charles Scribner's Sons (New York). The book contains a description of churches dating before the Fire, of Sir Christopher Wren's churches, and of churches subsequent to Wren. Visitors to London often remark upon the great number of parishes there, but it is a pity that those visitors do not pay more attention to the parish churches. Both historically and architecturally they are worthy of notice; and as a guide-book to these churches in general, but to those of Sir Christopher Wren in particular, Mr. Daniell's book may be heartily recommended.

The *Boyhood Reminiscences* by Judge Keyes Danforth are a series of pictures of New England life in the olden times in Williamstown, Mass. This is a book which all graduates of Williams College will be glad to read. No one has spent four years in an ideal place without becoming interested in the buildings, homes, and characters of that northwest corner of the Berkshires. The writer makes no pretensions to literary style, but for that very reason his book has a certain charm denied to some more pretentious volumes. (Gazlay Brothers, New York.)

The Oxford Movement in America; or, Glimpses of Life in an Anglican Seminary, by the Rev. Clarence E. Walworth (The Catholic Book Exchange, New York), is in some respects a unique work. It will appeal to many who have been through the throes of extreme High Churchism in theological seminaries. The book, being written by a Roman Catholic, has an especial point, and, unfortunately, that seems to be the impulse to "write down" the Protestant Episcopal Church. Aside from the matter in hand there are many touches of an interesting personal nature.

Another edition of a volume of sermons by the lamented Arthur Brooks, *The Life of Christ in the World*, has now appeared (Thomas Whittaker, New York). We are thus once more reminded of the helpful personality of one whose influence was always real, sympathetic, and opposed to everything that savored of sanctimoniousness; one who reminded us in many ways of his great-souled brothers Frederick and Phillips. No more appropriate memorial could there be of the preacher than this book.

Spanish America is a foreign land, although it may, in part, lie within the territory of the United States. Stories of New Mexico and Southern California life sound like tales from far times and places. *'Cension: A Sketch from Paso del Norte*, by Maude Mason Austin, is a novel of foreign-domestic nature. The pages are dark with passion, as befits a Spanish romance, and the story is properly rounded up with a heartrending homicide. (Harper & Brothers, New York.)

Another volume of the "Century Science Series" (Macmillan & Co., New York) has appeared, and has for its subject *The Herschels and Modern Astronomy*. It is by Miss Agnes M. Clerke, the author of "The System of the Stars," "A Popular History of Astronomy during the Nineteenth Century," etc. The volume is a worthy addition to the series. Its special value lies in the narration of the life of the first Herschel and that of his sister.

Literary Notes

—Mr. Stead's "Penny Poets and Novels" are to be succeeded by "Penny Political Pamphlets for the People."

—Paul Bourget is to be sent to Japan for impressions of travel by the "Revue des Deux Mondes," and Pierre Loti to Persia and India.

—In speaking last week of the excellent "Hymnal for Schools" we inadvertently misstated the name of its publishers. It is published by Messrs. Fords, Howard & Hulbert, of New York.

—Pope Leo XIII. recently gave the following advice to a famous Italian preacher, Father Zocchi: "Write articles for the newspapers. People read them who never go to hear a sermon preached."

—The Open Court Publishing Company of Chicago have rendered a service to American students of Goethe and Schiller by translating a selection from the famous "Xenien." The specimens of the wit and satire of the two great German poets have been selected and translated by Paul Carus.

—Colonel T. W. Higginson's gift of books to the Boston Public Library comprises one thousand volumes relating to the history of woman in all lands and ages. The collection was begun in 1846 with the purchase of Mrs. Hugo Reid's "Plea for Woman," and has been continued ever since.

—In George Eliot's "Leaves from a Note-book" occurs the following passage:

> An author who would keep a pure and noble conscience, and with that a developing instead of degenerating intellect and taste, must count out of his aims the aim to be rich. And therefore he must keep his expenditure low—he must make for himself no dire necessity to earn sums in order to pay bills.

—We recently referred editorially to a translation by John Gennadius, formerly Minister from Greece to the United States, of the reply of the "Holy Catholic and Apostolic Orthodox Church of the East"—that is, the Greek Church—to the Encyclical of Pope Leo XIII. on Reunion. The pamphlet is for sale at the office of "The Atlantis" (the only Greek paper published in the United States), 2 Stone Street, New York City, at 25 cents.

—Mr. Justin McCarthy has a three-volume novel and a collection of short stories in hand, both books being promised for this year. He has made considerable progress with a memoir of the Pope for a popular series, and at least a beginning with his own reminiscences. Add, says the London "Chronicle," from which we glean these facts, the further historical writings which he has in view, and it will be seen how fully his new leisure is likely to be occupied.

—The Newberry Library in Chicago, through purchase from its owner and gatherer, General G. W. Bailey, of Nevada, Ia., has become the fortunate possessor of one of the best Chinese libraries in existence. It contains only about twelve hundred volumes, but embraces all of importance that has been written about China, and the most famous works of the Chinese themselves. There are many precious manuscripts and other treasures which it would be difficult to duplicate.

—In the "Publishers' Weekly" is told a story of a "lady author," who, in returning galley proofs of her book, remarked to the publisher that it was all right, but she didn't like "the pages quite so long," nor did she want "the book printed on one side of the page only." "Newspaperdom" caps this with a story of a bookseller who, on receipt of a copy of an uncut book, wrote the following to the publisher: "I have received the books you sent. One of them is not bound properly. Two of the edges (side and bottom) are left rough and uncut, while the other edge of the leaves (top) is cut and gilded. Shall I take it at half price or return it?"

—What has become of the governess in novels? Walter Besant says: "I was looking over the pages of 'Martin Chuzzlewit,' a book which surely contains all the faults as well as all the virtues of its author, and my mind went suddenly back to the period when the woes of the governess were a stock subject for the novelist. I read the burning yet self-restrained words of that amazing character, Tom Pinch, and my mind went back, I say, to the old-fashioned governess of the novel. She was downtrodden, she was despised, the servants insulted her, she was bullied—do you remember? Most of the novelists produced her in that guise; Dickens and Charlotte Brontë, for example. She was used to stimulate wrath and contempt for the purse-proud. Thackeray produced her, however, in quite another guise—you remember Elizabeth and the governess in the country house. Oh, she was too much with us, the governess. She has now totally disappeared from fiction. Why? Well, first of all, because she has almost disappeared from life. She exists in country places, but not in the middle-class society. She is now a high-school mistress, not so well paid as she ought to be, but better than she was, and the middle-class girl now goes to school instead of having a governess at home."

[For list of Books Received see page 445

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The Religious World

Commander Booth's Statement

The following statement has been given to the public by Commander Ballington Booth and Mrs. Ballington Booth. We comment upon the subject in our editorial columns:

Being continually pressed upon all sides to state definitely the action we shall take in the future, we now desire to make known our present position.

First—We did not wish it said that we had taken the Salvation Army, that we had through ambition swept the organization in this country out of the General's hands, or that we had taken property which we had acquired while owing allegiance to him. Furthermore, we did not want to influence those under his authority through their loyalty and steadfastness to us, nor have it said that we had proved faithless to a trust reposed in us so far as administration was concerned. We had no alternative but to accept our dismissal, which closed our relationship and negotiations with London. Since then we have allowed those in authority full scope, neither appearing in public nor counseling any beneath their command to leave.

Second—We cannot, however, close our eyes to the fact that we have another allegiance: we are not our own, and cannot dispose of our lives and influence to please ourselves. God has called us to work for him; we dare not, therefore, remain idle. We have also at heart the interests of our country, that so loudly call to us to continue in action. Seeing that the people of the United States of America in an urgent and unmistakable manner have voiced their desire that we should inaugurate a movement affording us the opportunity to continue our labors for the uplifting of the unchurched and unchristianed people of our country, and as there appears to us no alternative between this course and retiring from public service, we have decided on the former action. It is furthest from our desire that such a new and independent movement should be hostile to the one we have labored so long and so hard to upbuild. The United States, with its vast and ever-increasing population, should offer ample room for such effort without any unchristian warring.

Third—It would be premature here to decide upon the details of our future labor; we seek above all else God's leading. An organization cannot be formed in a day, and one that owns Christ as its head cannot be formulated on the opinions and enthusiasms of the moment. We shall probably have but a small beginning and gain step by step.

Fourth—We shall assuredly, under any circumstances, stand for the principles we have hitherto upheld; having for our aim the saving of souls, the unity of effort in work, Scriptural plainness and self-sacrifice of life, and the simplicity and distinctiveness of dress that speaks of out-and-out Christ-following.

Fifth—We cannot at this perplexed juncture, overtired in body and overstrained in nerve, give the date when we shall be ready to commence public work; indeed, it will be seen to be wise to do nothing in haste, lest it should be ill done, but to do all with forethought, that it may be well and permanently done. We are most anxious not to act on impulse or under strong pressure, but as God shall guide us through circumstances, and with cool, calm judgment as to what we believe and feel to be right.

In closing, we desire to assure all who are interested in this matter that we have earnestly consecrated our lives to the service of strengthening righteous principles and extending God's kingdom in America.

BALLINGTON BOOTH.
MAUD B. BOOTH.

Dr. David N. Beach

The call of the Rev. David N. Beach, D.D., from Cambridge to the Plymouth Church of Minneapolis is of more than ordinary interest. Dr. Beach has been a distinguished leader in lines of social reform in the University City, in which he has long lived. No man has done more to make Cambridge a "prohibition town." When, a few years ago, he was called to another church, the whole city of Cambridge rose in earnest protest. A year or two ago he went to Norway and Sweden to investigate the working of the Gothenburg system of dealing with intemperance. He is a peculiarly earnest and consecrated worker, and will be sure to make his influence felt in behalf of individual and municipal righteousness in the great city to which he now goes.

Church Year-Books

Among many "Year-Books" which have been sent to us we select two for special mention. The first is that of the Fifth Avenue Baptist Church of New York, of which the Rev. W. H. P. Faunce, D.D., is the pastor. As we glance through it we are impressed with the great wealth which is centered in that church. In such a church the question of benevolences naturally is an important one. This church last year gave to Foreign Missions the munificent sum of $32,000; to the Home Missionary Society more than $16,000; while its total gifts for benevolence were about $65,000. This, of course, does not include the great gifts of individuals, which some years would have to be reckoned even by the millions. That this church does not confine itself to the "edification of the saints" who worship within its walls is evident from the fact that we have here an account of Fresh-Air Work, of a mission church and Sunday-school, a Day Nursery and Kindergarten, of a concert and lecture course, of a Boys' Brigade, an Industrial School, a Penny Provident Fund, and many similar organizations. One thing is noteworthy, and that is the singularly tender way in which the name of the late pastor, Dr. Armitage, is associated with the work of the church. Many pastors make their own success impossible by trying to force the thought of the people from the past to the future. More than one has failed at this point. The past is dear to every truly successful church. The minister who said, 'My duty is to get this people to forget the past," by which he meant earlier pastors, failed, and no one was to blame except him self. A church of an entirely different kind is the Pilgrim Church, in Cleveland, Ohio. The building is a large and beautiful one, but this is distinctly an institutional church, composed chiefly of the common people, and occupied with the varied forms of ministry required in that part of a great city where the poor and young people largely abound. The pastor of this church is the Rev. Charles S. Mills. No large gifts for outside objects are reported, although the various missionary causes in the aggregate are generously remembered. The characteristic of this work is that it finds a place for so many different people. It is a hive of individual industry. Among its associations are a Sacred Music Society; a Woman's Association, which reaches beneficently in many ways the people of the city; various Endeavor Societies; King's Daughters; King's Sons; a Brotherhood of Philip and Andrew; the Pilgrim Church Institute, with its gymnasium for men and women, and its classes in fine arts, modern languages, music, Bible study, and its kindergarten. Here also we find a sewing-school, a boys' brigade, reading-rooms and library, and many other forms of activity, all centering in the effort to lead the people to the highest spiritual life. A little study of such Year-Books as that of Grace Parish, to which we recently referred, and those of the Fifth Avenue Baptist Church in New York and of the Pilgrim Church in Cleveland, show that the Church of Christ is not only intensely alive, but that it is attempting to reach with beneficent ministry all forms of human need.

"The Great Awakening"

A pamphlet with the title at the head of this paragraph has come to us from Columbus, O. It describes a great religious awakening under the leadership of the Rev. B. Fay Mills. We have referred to it, not to review its contents, for they are much like what would be expected, but to remind our readers that work of the kind that Mr. Mills is doing is as common now as ever. The evangelist has his place in all the denominations. The Anglican Church numbers among its well-known "missioners" such men as Canon Knox Little and the Rev. W. H. Hay Aitken. In this country some of the Roman Catholic orders devote themselves distinctly to evangelistic work; Mr. Moody is still in the field, and his services are in constant demand; Dr. Chapman has assumed a pastorate, but with the understanding that he is still to devote much time to similar service in the churches. Dr. Wharton, of Baltimore, Dr. A. C. Dixon, of Brooklyn, and Dr. Edward Judson, of New York, are well-known Baptist pastors who are in great demand for evangelistic work. Among them all no one occupies a more conspicuous position than the Rev. B. Fay Mills. His recent meetings in Columbus, New Haven, and Madison, Wis., have been almost unique in their power. He differs from many evangelists in the fact that his appeals commend themselves peculiarly to men. He is to spend the latter part of March, including Holy Week, with the churches in Montclair, N. J. It is rumored that there is an earnest desire for him to go to England; and we are informed that the churches in Japan have already seriously considered the question of inviting him there. There was the Great Awakening in New England in the latter part of the last century; and in our day there are similar movements quite as deep, earnest, and useful as those of a hundred years ago.

"On Probation"

The "Independent," quoting the "Central Christian Advocate," calls attention to some interesting facts concerning the probationary system of the Methodist Episcopal Church. Before converts are received into full membership in that Church they are received on a probation of six months. The "Independent" shows that the Church loses more than it saves. In seven years a total of 1,755,012 probationers were reported. During that period the aggregate of church members was increased by only 507,696; the remaining 1,274,316 disappeared. Various deductions are made from these facts, but we believe that none of them indicate the uselessness of the probationary system. It has great merit. If it is said that pastors should give more attention to their converts, that is no doubt true; but there is no likelihood of their giving more attention to those who are received into full membership or to candidates than to those received on probation. Especially in large centers of population, where many are swayed by emotion, the system of the Methodist Church in regard to its converts has seemed to us to be wise. It is a hardship for none, and is surely a protection for the Church.

Pulpit Exchanges

In reference to a recent paragraph in this department we have received an interesting letter from the Rev. Samuel M. Crothers, of Cambridge, Mass., from which we make a few extracts. He says: "Is there not such a thing as a 'limited liability' in such matters? Or is it to be assumed that a minister indorses all the articles of belief of the church from whose pulpit he may speak?" Mr. Crothers is undoubtedly right in this suggestion. The writer of this paragraph at one time exchanged pulpits with a Baptist minister, and was called

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upon to read a list of the persons propounded for membership and to give notice of baptism and the Lord's Supper, while he himself would not have been recognized as baptized, by the pastor or members of the church, and would not have been allowed to partake of the communion. And yet there was a common ground, and on that he was permitted to stand. Mr. Crothers's letter suggests the thought as to whether in the same way there may not be a common ground between the orthodox and Unitarians, and we do not see why he is not logically correct. Why, for instance, should an orthodox church hesitate about listening to a Unitarian when he discourses about the humanity of Jesus? Or why should a Unitarian church hesitate to listen when an orthodox minister speaks concerning the Trinity? There is, as Mr. Crothers suggests, a reality deeper than all words "which the Trinitarian may ignore when he caresses its symbol, and in the strength of which the Unitarian may live while denying its name." Reference is made in this letter to the religious services of Harvard University, which have been conducted for years by ministers chosen without regard to denominational affiliations. "Perfect harmony has prevailed, and I doubt if any preacher has felt any restraint. He has not been cautioned to avoid giving offense to denominational prejudice, but only asked to utter his best thought and to give what seems to him the most urgent and needed message to young men." Mr. Crothers continues: "The question of interdenominational exchanges is not in itself a very important one, because the exchange of pulpits is ceasing to be what it once was—the natural method of recognizing the fellowship of the churches. But in any intelligent community such exchange ought not to be an occasion of misunderstanding." It is probably true that exchanges are not so frequently as formerly used as expressions of church fellowship. We doubt very much, however, whether the decadence of the custom is a good sign. There are few better ways for the expression of that denominational courtesy which ought everywhere to prevail than the exchange of pulpits among ministers.

Juggling with Figures

The New York "Sun," which is always trying to find evidence that the Protestant churches are on the decline, had some characteristically misleading figures and comments in its issue of February 23. According to these, the Roman Catholics in the six New England States numbered in 1890 1,004,605 communicants out of a total of 1,769,202 in all churches. This shows the Protestant churches "in an ominous minority," betokening a "falling off of religious faith and convictions among the Protestant population" as compared with the Catholic. This quite ignores the fact which is vital to any true reading of the figures—the different basis of membership in the contrasted groups of churches. Hence it comes that the Roman Catholic Church reckons that 85 per cent. of its adherents are communicants, while barely 30 per cent. of the adherents of Protestant churches are communicants. If we accept the "Sun's" figures as correct, and count *adherents* instead of communicants as the only fair basis of comparison where the terms of full communion are so unequal, we shall find only 1,181,888 Roman Catholics to 2,548,656 Protestants. In our Notes and Queries for February 29 the growth of the Protestant churches throughout the country from 1880 to 1890 was stated as 42 per cent.; that of the Roman Catholic as 30. There is nothing to show that New England Protestantism is declining. During the last five years, our recently published figures show, the New England Congregationalists increased their membership 5½ per cent., and the Baptists 8⅔ per cent.

Denominational Loyalty

A recent number of the "Christian Intelligencer" contains the following:

> In seeking a church home the question usually asked is, Where will I get the most good? Ordinarily the answer is fouud in the preaching and music, with some consideration of social advantages. The question ought to be, Where am I the most needed? The church which offers the best opportunity for service is the church which affords most of good. If Christians more frequently would seek church homes where help is most needed, they would not only cheer many struggling churches, but would promote the spiritual welfare of themselves and their families.

Concerning the above the "Christian Advocate" remarks: "The choice of a home frequently involves the matter of denominational loyalty." In the sense in which it is intended we fully agree. The choice of a home does involve the question of denominational loyalty, but, as a matter of fact, there is comparatively little denominational loyalty in the metropolitan district. Most churches are very good illustrations of the principle of church union. The minister and possibly a few of the leaders are strenuous denominationalists, but the great mass of the people are simply Christians. They care nothing for the denomination, and in moving from place to place are usually actuated by two motives: where they can get the most good; and where they can do the most good. Often other motives also influence, but the point we wish to make is that, however we may theorize about it, there is very little denominational loyalty. And when what really separates the denominations is carefully examined and the small difference between them fully realized, it is not strange that this loyalty is not greater. People as a rule go for the essentials. As a consequence, they exercise their own judgment, and are more loyal to Christ himself than to the divisions in his Church; all of which, in our opinion, is a clear prophecy that a better time for the Church is surely coming. Loyalty to a denomination is good, but loyalty to the essential Christian principles is best of all.

The Church House in London

A new and imposing building has been added to the equipment of the Establishment in Great Britain. A Church House has just been dedicated in London. It is located near to Westminster Abbey, and one side opens on the Dean's yard. The Church House scheme has been described as "the ecclesiastical imperial institute of the Anglican communion throughout the world." The idea is to have a central business house. It was first proposed by the late Sir Robert Philimore. The movement was started in 1880, when it was formally proposed by the late Bishop of Carlisle that the Church's memorial of the Queen's Jubilee in 1887 should take the form of a central Church House. The project, however, was delayed, and not until St. John the Baptist's Day in 1891 was the foundation of the permanent House laid. An important function of the Great House is to make adequate provision for ecclesiastical assemblies and to facilitate unity of action on the part of Convocations of both provinces. Everything is now ready for action when it is decided that the two Convocations shall sit together, and when such occasions arise these sittings will be held, not in some borrowed room, but in the Church House and within the hallowed precincts of Westminster Abbey. Only a part of the building is yet completed, but that is described as being peculiarly well adapted for its work. The Great Hall will accommodate an audience of about twelve hundred persons. The roof is described as a masterpiece, and the Archbishop of Canterbury has said that it will stand comparison with all the roofs built during the last two or three hundred years. The building was opened by the Duke and Duchess of York, and a large company of bishops and other clergy took part in the services. The erection of this House is but another sign of the increased vitality which has come to the Church of England during the last few years. If Nonconformity never succeeds in realizing its ideal of disestablishment, it may still congratulate itself that it has not failed, since it has spurred the Established Church to such activity and aggressive life as it has never before known.

Significant Figures

The Archbishop of Canterbury, at the dedication of the Church House, in the course of his remarks presented some facts which have more than ordinary interest. They concern the gifts of the Church for a single year. The figures are taken from returns made to the Archbishops and Bishops, and represent about ninety-seven per cent. of all the clergy. They exclude everything which comes from the Ecclesiastical Commission or from Queen Anne's Bounty, and all direct personal payments to central societies and hospitals, and everything which is in the nature of endowments. The Archbishop says that for the maintenance of elementary education there had been raised and spent during the year over £689,000; that in the year 1870 the amount was £437,000, showing an increase of over £200,000. In addition to that, £525,800 had been spent upon buildings and improvements. He then said that the total of voluntary contributions for church work during the year had been £5,738,000. That sum includes a million for the building and restoration of churches, and also half a million for various endowments. These certainly are remarkable figures, and even more than the Church House they show that the Anglican communion is a great and growing power in the ecclesiastical world.

The Successor of Dr. Dale

The Rev. J. H. Jowett, successor of Dr. Dale, recently preached in London, and submitted to an interview which is published in the "British Weekly," in the course of which he makes some remarks which will interest our readers. Mr. Jowett believes that Congregationalists must follow the Wesleyans in the Forward Movement in behalf of the outcast classes in the great cities. He thinks his own denomination too much inclined to follow the better class of people to the suburbs. He believes that a minister's first duty is to his own people, and that if he is true to them he cannot accept many engagements for other churches or societies. Mr. Jowett is a firm believer in pastoral work, and expects frequently to be in the homes of his large congregation. On the subject of preaching he made this significant statement: "We ought thoroughly to understand that commonplace phrases and words have lost their meaning to the average hearer, and we must set ourselves to put life into these dry bones. Take such phrases as 'belief in Christ' and 'love for Christ'—these as commonly used have no meaning whatever, and before we go on to expound them we must ourselves thoroughly realize what they mean."

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Permanent Arbitration

Opinions and Resolutions in its Favor

Through the courtesy of Mr. Herbert Welsh, of Philadelphia, we are enabled to give our readers the following extracts from letters received at the Conference held in Philadelphia on Washington's Birthday:

CABLE FROM PROFESSOR JAMES BRYCE, OF LONDON

Heartiest wishes for success in noble undertaking.

FROM MAJOR-GENERAL MILES,
General of the United States Army

A Congress of Nations or a High Court of Arbitration for the adjustment of international controversies would be in accordance with the intelligence and humanity of the age, and should appeal to the heart and conscience of all honorable and patriotic men.

FROM ARCHBISHOP RYAN

I am heartily in favor of every movement which tends to substitute arbitration for war in settling international disputes.

FROM POSTMASTER-GENERAL WILSON

I am in very hearty sympathy with every movement looking to the advancement of the cause of International Arbitration.

FROM CHARLES FRANCIS ADAMS

The establishment of an international court to adjust all matters of difference which may arise between English-speaking races would be most desirable.

FROM J. STERLING MORTON
Secretary of Agriculture

If, after all these centuries of alleged civilization and Christianity, England and the United States must settle their differences like wild beasts, by mere brute force, then is our boasted superiority over savagery and barbarism a myth.

FROM JUSTICE D. J. BREWER
President of the Commission to investigate and report upon the true divisional line between Venezuela and British Guiana.

I am heartily in favor of arbitration as a means of settling international disputes.

FROM THE HON. R. R. HITT
Chairman Committee on Foreign Affairs

The subject is one in which I take a deep interest and consider of transcendent importance.

FROM THE HON. CARROLL D. WRIGHT
United States Commissioner of Labor

I am heartily in sympathy with the purpose of the Conference.

FROM THE HON. S. W. M'CALL
Chairman of Committee on Elections

I am strongly in favor of arbitration for the settlement of international disputes.

FROM EX-SENATOR GEORGE F. EDMUNDS

Every effort ought to be made to bring all the civilized countries possible to a fixed adherence to the principle of arbitration.

FROM CHARLES DUDLEY WARNER

I am thoroughly in sympathy with the object of your meeting. It seems to me one of the strangest things in the world that in our present state of Christian civilization we should ever think of settling international disputes by an appeal to arms, in any case where settlements can be made with honor and self-respect.

FROM EDWIN D. MEAD
Editor New England Magazine, Boston

There has never been a time when the evils and wickedness of war have been brought home to our thoughts more forcibly than during these last weeks, and I think there was never a time when the earnest American people were more anxious than now to promote a movement which shall result in some permanent international tribunal.

FROM PRESIDENT W. F. SLOCUM, JR.
Colorado College

The movement has my warmest sympathy and hearty co-operation.

—

Mr. N. O. Nelson, the widely known manufacturer of St. Louis, in response to a request of The Outlook for his judgment as to the feeling on the subject in the great West, writes as follows:

I deem it entirely practicable to settle disputes between this country and England by a Court of Arbitration. The dominating public motive of each of these countries is commerce, and commerce depends upon peace. In every commercial city of this country, and even in Washington, the main object sought after is prosperous industry and profitable international trade. All men recognize that war or the rumors of war interrupt business, and permanently affect it. Those who have followed the English periodicals and dailies on the recent agitation have found that English sentiment is entirely for peace with this country. The action of the Government coincides with this attitude of the English mind. The fact that England has practically concurred in the ex parte Commission appointed by this country on its own motion illustrates to what extent England is willing to go to secure peaceful settlement. Taking the state of sentiment that now exists in both countries, it seems beyond all doubt that any question which is likely to arise would be decided by such a tribunal to the satisfaction of each country. Stronger still in its favor would be that broad underlying public sentiment which revolts at the idea of settling differences by mere force, and trembles at the distress and demoralization and bad blood which are inseparable from war. Continued agitation by the press and local propagandist organizations should culminate in the State departments of the two countries taking the matter up and arranging a tribunal. Such a movement would be heartily responded to by the best public sentiment of both countries.

N. O. NELSON.

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The First Congregational Church of Woburn, the Rev. Doremus Scudder, pastor, passed the following resolutions on February 23, in response to the call made by the Chicago Committee, which was published in The Outlook of February 15:

The First Congregational Church and Congregation of Woburn, Mass., in divine service assembled to commemorate the birthday of our Nation's hero, George Washington, hereby records its unanimous conviction that war between the two sister nations, the United States and Great Britain, bound together as their peoples are by ties of blood and kinship, language and literature, history and religion, would constitute the supreme crime in the annals of mankind. Realizing the pre-eminent influence of these two Christian nations, upon whom God has laid responsibilities for the rest of the human race that constitute a privilege unspeakably grand and a duty impressively sacred, we believe that every dictate of the national conscience of these two countries urges the establishment of a permanent Court of International Arbitration as the first step towards a federation of the English-speaking peoples of the world. In voicing this sentiment we desire to express our wish that the Governments of the United States and Great Britain by formal treaty establish at as early a day as practicable such a Court for the settlement of all differences between the two powers.

Voted, That the resolution as presented be adopted, and that a committee of twenty-one be appointed by the pastor from the people worshiping in this church to sign the same in behalf of the congregation; that the clerk of the church be instructed to record this resolution and action with the records of the church, and to send two attested copies thereof to the Hon. William E. Dodge, of New York City.

The committee signing these resolutions is composed of prominent business and professional men of the city, including the Mayor and ex-Mayor of the city of Woburn.

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At a meeting held in Boston on the evening of February 26 for the purpose of obtaining concerted action in favor of an Anglo-American Court of Arbitration the following resolutions were passed:

Whereas, The United States and Great Britain have heretofore repeatedly submitted matters of grave difference between the two nations to arbitration, and have formally declared themselves in favor of that method of adjusting such differences, the Congress of the United States by the action of both its Houses in 1890, and the House of Commons by its vote in 1893, therefore,

Resolved, That in our opinion the time has now come when a complete system of arbitration between the two nations should be matured, in the form most favorable for the amicable adjustment of any differences not settled by negotiation, and should be embodied as a treaty obligation; and,

Resolved, That, with this end in view, we urge the Governments of both countries to take such action as may be calculated to bring this result about at the earliest practicable moment; and,

Resolved, That we approve the movement for a general meeting in Washington to be held at an early day to promote such action; and,

Resolved, That a committee of five be appointed by the chair, with authority further to increase its number, which committee shall be empowered to represent this meeting at the proper time, and to co-operate in any such conference of citizens, representing all portions of the country, without distinction of party.

The resolutions were signed on behalf of the meeting by Charles Francis Adams, William Endicott, E. D. Mead, ex-Governor Boutwell, Osborn Howes, W. H. Baldwin, Dr. William Everett, President Capen, of Tufts College, the Rev. Dr. Donald, Edward L. Pierce, the Rev. G. C. Lorimer, D.D., G. S. Hale, the Rev. W. Warren, President of Boston University, Colonel C. R. Codman, Barthold Schlesinger, Colonel A. A. Pope, the Rev. George Hodges, F. B. Sears, D. E. Ware, Moses Williams.

The New Dean of Michigan University

The appointment of Dr. Eliza M. Mosher as the Dean of the Literary Department of the Michigan University is an honor which seems but a fitting recognition of a life-work dominated by the very spirit of consecration and generosity—consecration to her profession and almost unparalleled generosity in the use of her knowledge for the benefit of women. The women physicians throughout the whole country are indebted to Dr. Mosher, whose spirit has infected all who have come within the sphere of her influence.

Dr. Mosher is a graduate of the medical department of the University of Michigan. She was graduated in 1875; she returns to the University the only woman in the faculty. Few women have had so thorough a training for a unique and responsible position as Dr. Mosher has had. She has had the medical direction of women massed in institutions of widely different classes and of widely different aims. She was the physician in charge of the Massachusetts Reformatory for Women for a time, and has been the physician in charge of the students at Vassar College and Professor of Hygiene. Her practice in Brooklyn, where she has been established for a number of years, has given her a very great range of experience. During the years of her residence in Brooklyn, Dr. Mosher has responded to every call made upon her time and service that the demands of private practice permitted. She has been the physician of the Young Women's Christian Association; the Red Cross Society Medical Director; she has given talks in working-girls' clubs, and lectures at Pratt Institute, the Missionary Training-School, and the Girls' High School. Dr. Mosher believes in college education for women, but says there are girls physically and mentally incapable of taking a college training. Dr. Mosher has taken the measurements of over six thousand women and girls living under all social conditions. This equipment, to which are added the graces of a lovely womanly character, Dr. Mosher carries back to her Alma Mater to put at the service of the six hundred women students at Michigan University. She enters upon her new duties in October, in time to direct by counsel the erection and equipment of the new gymnasium to be erected at the University.

—In a paper just published the late Dean Lake says of Dr. Arnold that the latter's one weak point as a schoolmaster was the mental strain at Rugby. The Dean adds:

Some of the ablest of Arnold's pupils have often expressed to me their strong sense of the physical harm that it did us. Arthur Clough was certainly one of the most remarkable; he broke down in health very early, and died when he was scarcely forty, and I well remember his saying to me emphatically some ten years before that there was no standing the pressure of the work which he had gone through at Rugby; and another equally eminent Rugbeian used to remark, laughingly, that it "took a Rugby boy ten years to recover his health, both physically and intellectually," only he added, "we must not say this to Stanley, it will make him so angry." I have always myself thought that the boys who derived the most unmixed good from Rugby were the mass of well intentioned, rather idle boys, such as the author of "Tom Brown" delights to depict, who carried with them the remembrance of Arnold's character into their after life.

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Correspondence

Ought All to be Paid Alike?

To the Editors of The Outlook:

I am a subscriber to your paper, and in general am pleased with its standpoint on questions of the day. But now and then it seems to me you fall from your high standard, and awaken in me a feeling of protest. In Dr. Abbott's sermon in this week's issue on "Christianity and Socialism," he quotes James Russell Lowell's definition with approval. I cannot think this definition would be accepted by many pronounced Socialists, and I would like to have Dr. Abbott give a Christian reason why the brains should receive larger wages than the hands. He would, of course, be one of the first to urge that the greater the intellect the greater the inner riches, other things being equal. Is it not manifestly unfair that those who are rich within should also have the greatest material riches? As a Socialist I have never heard any convincing reason why all honest endeavor should not receive the same wages. M. B.

—

Moral Measures Before Congress

To the Editors of The Outlook:

In the anti-Lottery victory of the last Congress, next to Professor S. H. Woodbridge, the leader of the crusade, followed The Outlook, not content, like many other religious papers, to refer to the matter once or twice, but campaigning in issue after issue, as the New York "Times" did in the anti-Tweed campaign. But, while gambling by mail in Louisiana Lottery tickets has been forbidden by one law, and gambling by express in the same by another law, gambling of a swifter sort by telegraph on Louisiana and other races goes on. I saw one of these inter-State gambling-dens called the "Mercantile Telegraph Company" in Indianapolis a few days since, which has once escaped in the State courts on the plea of "inter-State commerce." I wish The Outlook and its readers, with other anti-gambling forces, might drive gambling from its third line of breastworks—gambling by telegraph. Meantime let me ask the aid of The Outlook and of its readers in behalf of some moral measures now before Congress, especially in behalf of the Brodrick bill to raise the age of consent to eighteen in the District of Columbia and the Territories, and the Morse-McMillan bill, giving a Sunday law to the District of Columbia. As no party bills can pass, moral measures have an unusually clear field if only the people will pour in their petitions and letters. WILBUR F. CRAFTS.

National Bureau of Reforms, 210 Delaware Avenue, Washington, D. C.

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Not a Communist

To the Editors of The Outlook:

In Dr. Abbott's sermon in The Outlook of February 1 there is a sentence which implies that a consistent Prohibitionist must also be a communist. I am a Prohibitionist, but not a communist, and should like to be allowed to defend myself against the charge of inconsistency.

I do not believe that the proper use of alcohol is wrong, nor, I might say, see how this can easily be believed in the face of the miracle at Cana of Galilee, but do believe that the improper use of alcohol is the greatest evil that we have. Believing this, it becomes my duty as a citizen to do what I may to suppress this evil. I know that if a majority of the people voted the Prohibition ticket, something, I know not what, would be done to suppress this evil; therefore, as I have nothing to do with majorities, but am responsible only for my one vote, I deem it my duty to cast it for Prohibition, thereby entering my protest against the evil of intemperance in the most practical way possible.

Now, when I am a Prohibitionist because I believe that thereby I can the more strongly enter my protest against the evil of intemperance, and when I am a Prohibitionist solely from a sense of duty, should it be said that, to be consistent, I should also be a communist? C.

—

A Question of Creeds

To the Editors of The Outlook:

Dr. Hale has kindly sent me, in answer to an inquiry, some information regarding his statement in The Outlook that the Episcopal Church once "sailed under a Unitarian creed." He affirms the supposition that the reference was to the Prayer-Book of 110 years ago, and names as authority "Lessons in the Liturgy," etc., by "A Churchman" (Dutton, Boston).

In quoting from the book of 1786 it is to be remembered—

1. That a proposed document (such was the book in question) has not the force of an adopted one; and
2. That a rejected document (such also was the book in question) may express the very reverse of the mind of the Church.

These considerations would prevent even "a Churchman," whoever he may be, from saying that "the Episcopal Church sailed under a Unitarian creed."

"I have never known," Dr. Hale writes, "a Unitarian *who took any exceptions to the Apostles' Creed* where it was desirable that he should use it in service, except that the phrase 'the resurrection of the body' conveys a false idea in our time; and also that the Creed is utterly insufficient for the religious aspirations of to-day." I italicize a portion to which attention is directed. Dr. Hale knows his denomination well, and I for one am glad to know from him that most Unitarians can make such a confession of the revealed truth as that He is "the only Son" of God, "who was conceived by the Holy Ghost, born of the Virgin Mary;" "the third day He rose again from the dead; He ascended into heaven; from thence He shall come to judge the living and the dead."

Assuming, then, that the Apostles' Creed, with the supernatural element above quoted, may bear two interpretations, a Trinitarian and a Unitarian, there is still a consideration which obliges us to put upon it, in the "Proposed Book" of 1786, exclusively a Trinitarian construction. This latter was the intent of those who put it there.

A text or a paragraph may be ambiguous standing alone. If it has a context, the ambiguity may disappear. One *might* doubt whether the Apostles' Creed be Unitarian or Trinitarian; but when it is surrounded by the most ardent Trinitarian phrases, the conclusion is that it also was intended in a Trinitarian sense. (I have noted ten references to other parts of the book indicating this bent of mind.) In reaching this conclusion *via* the context, we come back to the Creed satisfied that we have left the "non-natural sense" of it, and taken to its plain intended meaning.

The "Proposed Book," therefore, was not Unitarianized. The Apostles' Creed was not put there in a Unitarian sense; but was set in, surrounded by, the old and world-wide faith of the Church respecting our Lord Jesus Christ.

My authority is a book well known, bearing the names of two distinguished scholars in this line—Bishop Perry's Introduction to the American Edition of Procter's "History of the Book of Common Prayer."

Dr. Hale supports the inference by an allusion to the history of the times: "The Archbishop refused to consecrate the American Bishops till they put in the Nicene Creed." I read that he—with fifteen others, his advisers—prepared a bill and expected it soon to pass, allowing this consecration. They criticised the "Proposed Book," but trusted the Americans to fulfill these two conditions alone: first, present proper testimonials of the Bishops'-elect learning and godliness; and, second, correct the Apostles' Creed by replacing "He descended into hell"—which was done, with an explanation of its meaning. They also hoped the Nicene Creed and the Athanasian Hymn might be restored. This is made very clear in Bishop Coleman's History, pp. 153 to 156—the very book Dr. Hale was criticising—and in Dr. McConnell's History, 246 to 253, who explains the motives and shows them not Unitarian.

I see in a recent Outlook that you advise a correspondent not to insist on the evangelical doctrine of the virgin birth, because St. Paul did not seem to know it. On the same ground we might deny the binding force of the Sermon on the Mount. It is true that St. Paul does not mention the virgin birth; neither does St. John, the Apostle of the incarnation and of the equal deity of Christ. Was St. John ignorant of it because he did not relate it? Read all his writings through at one sitting, and we shall see where he is doctrinally. St. Luke is the evangelist of the virgin birth. He alone records *Magnificat* Now, St. Paul and St. Luke were much associated; see Acts xvi., 9, 10, noting change from Paul to *we*; 2 Tim. iv., 11—"Only Luke is with me;" and Col. iv., 14—"Luke the beloved physician" salutes thee. Is it possible they have been so together and the one never knows the doctrine of the other?

Another fact prevents us assuming too much from St. Paul's omission. That is the early and universal acceptance of the doctrine of the virgin birth by all the churches, even by those converted by St. Paul. Could this have been added by some later teacher without a struggle? and, if so, where is the history of this second teaching? Did they not rather have it from the first? And as to the confession of this Apostolic faith being insufficient for our day, can any man's aspirations soar above the grateful use of the most wondrous gift of God in the incarnation?

I have ventured to write you, Mr. Editor, because I think the honored Dr. Hale, in using data considerably confused, has done an unintentional wrong to the Episcopal Church, and has spread abroad, with the sanction of a great name, a view which is calculated to harm us in our labors for unity. Our pulpits are reserved for the advocacy of the full Gospel. All other places in the world may be opened for the hearing of all other opinions, but in these spots it is intended the sacred Word alone shall be set forth by men we can trust—the ancient, universal faith, with its promise of abiding power. Any charge that we had once diminished that faith makes our position inconsistent. Any lessening of that faith among the people of any denomination will make the problem of unity still more difficult, and will make the theory of absorption its only solution as regards that denomination. The two subjects here discussed have, therefore, a practical bearing upon present-day needs, and so alone claim our careful attention.

JOHN S. LITTELL,
Minister, Diocese of Western New York.

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Notes and Queries

Is there a book published setting forth in simple terms, such as a plain business man can easily comprehend, the proofs of the science of evolution, and the new theology which, as I understand it, rests mainly upon the science? I have been led to question some of the tenets of the old theology, under which I was reared, and have been struck with the reasonableness of many of the ideas of the new school of theologians, but have not the time or the learning necessary to a thorough investigation of it. Still, I am slow to cut loose from the old moorings until I am fully satisfied that the new will furnish sure anchorage for my own and my children's immortal interests. I have read Spencer's "First Principles in Evolution" and Professor Le Conte's "Evolution and its Relation to Religious Thought." On the other hand have read Hugh Miller's "Footprints of the Creator," in which he reasons plausibly against the whole theory of evolution. And while I know that many of the leading theologians of to-day hold to the new theology, still many wise and scholarly ones hold to the old. So how is a poor fellow like me, struggling along in the dark, yet earnestly seeking the truth, to find it? J. A. B.

The new and the old theology are moored to the same anchorage in the old and fundamental truths of religion. Their differences are not in the sphere of faith, but in that of philosophy. Evolution is hardly a science, but a doctrine of science, as to the method in which God creates things and brings events to pass. Hugh Miller is rather out of date as compared with Le Conte, than whom we can refer you to no better authority. For the religious bearings of the evolution theory see H. W. Beecher's discourses, "Evolution and Religion;" also Dr. Abbott's "Evolution of Christianity."

1. Dr. Briggs, in his "Bible, Church, and Reason" (page 278), affirms that more than a hundred specialists in this country are Higher Critics, while only three are opposed to Higher Criticism. Also, that there is scarcely any opposition in Great Britain. Are these statements substantially correct to-day? 2. Is it true or not that the scholarship of Christendom is divided upon the question of the *bodily* resurrection of Christ?—that is, his physical body? 3. I am preparing a paper on "Ecclesiastical History in the Light of Evolution." Please name a book or two that would be helpful. 4. The Higher Criticism and Evolution have been of incalculable worth to me. Is it not my solemn duty as a minister to speak of their merits to my people from time to time in an inoffensive manner? J. L. R.

1. Dr. Briggs's statements are thoroughly reliable to-day. 2. It is true; but scholars within the churches for the most part hold the traditional doctrine. 3. We are not quite certain of your meaning, but suggest that Dr. Abbott's "Evolution of Christianity" may give you some help, specially his chapter on the Evolution of the Church; also Dr. J. P. Coyle's new book, "The Spirit in Literature and Life." 4. Only so far as helpful to the spiritual life of your people, and then only in the practically useful results of study, apart from critical processes and names or phrases that might provoke prejudice and division.

The writer was much interested in the review of Gordon's "Christ of To-Day" in The Outlook for November 23, but is not certain that she rightly grasps the reviewer's meaning. He says: "Difference between Christ and man there is, but it is the difference between what is and what is only becoming. Difference between God and man—the ideal man, man as he will be when God's redemptive work is done—there is, but this again is a difference in personality, not in quality of being. The ideal for humanity cannot be realized until God dwells in all men as he dwelt in the One Man, and incarnation becomes a race fact, and the prayer of Paul is fulfilled, and we are all filled with all the fullness of God." Does this mean that Christ differed from other men only in possessing in larger measure the Spirit of God, and that when the redemptive work is done, all men will be equally divine, and can say with equal truth, "I and my Father are one"? M. C. B.

It means that when Christ's redeeming work is done, humanity will, in its totality, be filled with the same spirit which filled Jesus Christ, who is declared by Paul to be the first-born among many brethren.

1. What is the theory as to how ancient cities, as Corinth, Troy, Nineveh, became buried? 2. How is the preservation of great treasures in such cities accounted for? J. W. K.

1. More or less complete demolition by conquerors of structures more or less perishable, clay or stone; then various natural agencies, as vegetation, weather, water, earthworms (according to Darwin), perhaps earthquakes; then subsequent building on the ruins by incoming foreign occupants, or a series of such, often barbarous. 2. By their burial in the ruins at or after the abandonment of the place to conquerors.

1. What is the best work on Christian evidences for use in a class of young men? 2. What is your opinion of Beecher's "Life of Christ"? 3. Of what pecuniary value are good specimens of Indian ax and arrow heads? Who buys them? N.

1. The Rev. C. A. Row's "Manual of Christian Evidences" (T. Whittaker, New York). 2. There is none which excels it as an exhibition of the spirit of the Divine Son of Man. 3. We shall be grateful to any reader who will inform us.

In answer to "A. A. R.'s" queries, I notice you said that the reprint of Webster's Unabridged, old edition, can be bought nowadays at various places for less than a dollar. I shall be much obliged if you will name one or more of such places in your next issue. J. T. T.

The publishers are Hurst & Co., New York. We have found it selling in New York and Brooklyn at 85 or 90 cents. We should think any bookseller could get it for you, but the postage would be nearly or quite 50 cents.

Is the order in which St. Paul wrote his epistles known? Did the writing of the Epistle to the Galatians follow the writing of the Epistles to the Corinthians? B.

The order is probably very near the following: Thessalonians 1 and 2, Corinthians 1 and 2, Romans, Galatians, Colossians, Philemon, Ephesians, Philippians, the Pastoral Epistles (Timothy and Titus). Some, however, put Galatians next after Thessalonians.

Please direct me to some sermon, lecture, or publication on "The Mission of Wealth," or "Best Uses of Wealth." K.

"The Message of Jesus to Men of Wealth," by Professor Herron (F. H. Revell Company, Chicago).

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AMERICAN BOOK CO., NEW YORK
Macnie, John. Elements of Plane Geometry. Edited by Emerson E. White. 75 cts.
Robinson's New Higher Arithmetic. $1.
Shakespeare, William. Macbeth. 20 cts.
Milton, John. Paradise Lost. (Books I. and II.) 20 cts.
Metcalf, Robert C., and Orville T. Bright. Elementary English. 40 cts.

GINN & CO., BOSTON
Bergen, J. Y. Elements of Botany.

HOUGHTON, MIFFLIN & CO., BOSTON
Harris, George. Moral Evolution. $2.
Robinson, Rowland E. In New England Fields and Woods. $1.25.

THE JOHNS HOPKINS PRESS, BALTIMORE
Weeks, Stephen B. Southern Quakers and Slavery.

J. B. LIPPINCOTT CO., PHILADELPHIA
Speakman, Thomas H. Divisions in the Society of Friends. 50 cts.

LONGMANS, GREEN & CO., NEW YORK
Mortimer, Rev. Alfred G., D.D. The Seven Last Words of Our Most Holy Redeemer. $1.

LOTHROP PUBLISHING CO., BOSTON
Sidney, Margaret. The Old Town Pump.
Upton, J. K. Money in Politics.
Clark, Mrs. S. R. Graham. Herbert Gardenell, Jr. $1.50.

MACMILLAN & CO., NEW YORK
Tynan, Katharine (Mrs. H. A. Hinkson). An Isle in the Water. $1.25.
Balzac, H. de. Old Goriot (Le Père Goriot). Translated by Ellen Marriage. Preface by George Saintsbury. $1.50.
Leigh, Garrett. Lives that Came to Nothing. 75 cts.
Gardner, Ernest Arthur. A Handbook of Greek Sculpture. $1.25.
Campion, Thomas. Lyric Poems. Edited by Ernest Rhys. $1.

JAMES A. O'CONNOR, NEW YORK
The Converted Catholic. Edited by Father O'Connor. Vol. XII. Jan. to Dec., 1895. $1.50.

FLEMING H. REVELL CO., NEW YORK
Torrey, R. A. How to Study the Bible for Greatest Profit.

ROBERTS BROS., BOSTON
Hansson, Laura M. Six Modern Women. Translated by Hermione Ramsden. $1.25.
Balzac, Honoré de. The Gallery of Antiquities. Translated by Katharine P. Wormeley. $1.50.
Syrett, Netta. Nobody's Fault. $1.

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Hosmer, James K. The Life of Thomas Hutchinson. $4.
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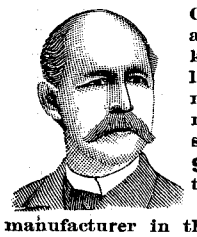

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MARCH

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Gives the methods employed for raising revenue in ancient Greece and Rome.

The Failure of Scientific Materialism. By Prof. WILHELM OSTWALD.

A sharp criticism of the materialist theory, with suggestions for a substitute.

Steppes, Deserts, and Alkali Lands. By Prof. E. W. HILGARD.

Shows that alkali lands contain large quantities of the salts valuable as plant food, and tells how their injurious constituents may be neutralized.

Acclimatization. By Prof. WILLIAM Z. RIPLEY.

A scientific examination of the problem of colonization in tropical climates.

Exercise as a Remedy. By HENRY LING TAYLOR, M.D.

Shows how potent a curative agent exercise may be when carefully prescribed.

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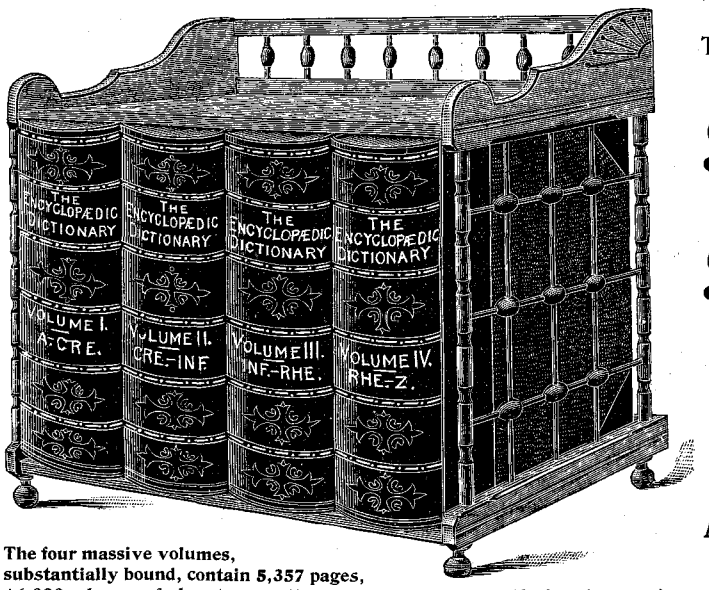

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February Necrology

February 3.—The Rev. Dr. Talbot W. Chambers. Born 1819. Senior pastor of the Collegiate Church in New York City. See page 293.

February 6.—Henry David Leslie. Born 1822. A well-known composer of music in Great Britain.

February 6.—The Rev. John J. Elmendorf. Born 1828. Lecturer on Moral Theology in the Western Theological Seminary of the Protestant Episcopal Church.

February 7.—William Hayden English. Born 1822. A prominent politician and capitalist of Indiana. Served several terms in Congress. Candidate for the Vice-Presidency in 1880. See page 414.

February 10.—The Rev. Dr. Sanford Hunt. Born 1825. The author of several books on Methodism. Senior Agent of the Methodist Book Concern and Treasurer of the Methodist Missionary Society.

February 10.—The Rev. Michael Callaghan. Born 1840. A life devoted to befriending immigrant girls.

February 12.—M. Charles Louis Ambroise Thomas. Born 1811. Famous French composer, author of "Mignon."

February 14.—William Lathrop Kingsley. Born 1824. For forty years editor of "The New Englander." The author of many scholarly essays and reviews.

February 21.—Christopher C. Waite. Born 1843. President of the Hocking Valley and Toledo Railway. Son of the late Chief Justice Waite.

February 22.—Edgar W. Nye (better known as "Bill Nye"). Born 1850. An American humorous writer.

February 22.—Michael D. Harter. Born 1846. Member of the Fifty-third Congress from Ohio. Refused a renomination. An advocate of free trade and of the gold standard. Committed suicide.

February 22.—George D. Robinson. Born 1834. Governor of Massachusetts, 1883–1886. Republican Member of Congress, 1877, 1882. An eminent lawyer.

February 22.—Marvelle W. Cooper. Born 1826. Appraiser of the Port of New York, 1888–1892.

February 24.—William H. Boole. Born 1846. A prominent Prohibition speaker and writer. One of the founders of Prohibition Park on Staten Island.

February 24.—Henry C. Bowen. Born 1813. Editor and proprietor of the New York "Independent." See page 385.

February 24.—William Channing Russel, LL.D. Born 1814. Long Vice-President of Cornell University, and for some time its Acting President.

February 25.—Joseph Fyffe. Born 1832. Rear-Admiral United States Navy. Served with distinction against the African slave-traders and in our Civil War.

February 26.—Arsène Houssaye. Born 1815. French author, journalist, art critic, and dramatic manager. Was Director of the Comédie Française, 1849–56. Wrote a remarkably large number of novels, plays, poems, historical and critical essays, and light sketches. His son Henri Houssaye is a member of the Academy.

February 26.—Charles K. Tuckerman. Born 1821. Ex-United States Minister to Greece. Author of two books on Greece and of an interesting work of reminiscence.

Bird Talks

Mrs. Olive Thorne Miller will give a Lenten course of bird talks at the Waldorf, Fifth Avenue and Thirty-third Street, New York, on Tuesday mornings, at eleven o'clock, beginning February 25. These talks are entirely different from those of last year, being on The Life of the Bird, from the nest up; including his education, his social life, his marriage, and his relations with the human race. They are fully illustrated with birds, nests, and diagrams. The subjects are: February 25—The Bird as a Lover; March 3—Nests and Nestlings; March 10—The Bird's Education; March 17—His Social Life; March 24—His Relations with Us; March 31—The Real Bird.

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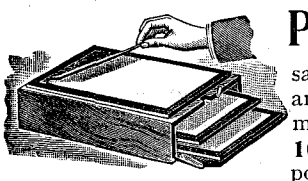

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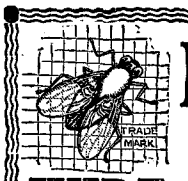

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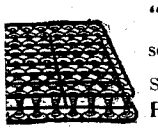

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The Business World

Baltimore and Ohio

The weakness in the price of Baltimore and Ohio stock noticeable throughout the week was followed on Saturday by its being put into the hands of receivers. The application was made at Baltimore before Judges Goff and Morris, of the United States Court, by the Mercantile Trust Company, representing the syndicate which has been aiding the directors in trying to form a plan for funding the floating debt. The directors have confessed judgment in favor of the Trust Company for the debt due the latter. The suit thus brought is a friendly one, and the receivers appointed are Messrs. John K. Cowen, President of the road since January, and Oscar G. Murray, First Vice-President. In their statement to the public the directors state that they have requested the New York members of their board "to organize themselves as a committee, with power to add to their number, or to associate with them a committee in London for the protection of the interests of the security and share holders with a view to the immediate reorganization of the company and its affairs." The announcement of the receivership was followed by a drop of 5¼ per cent. in the price of the common stock; it closed at 22¼. The financial difficulties of this company have existed for nearly ten years, and charges of mismanagement and interference in political matters have been persistently made against the officers of the road.

Stocks and Money

There was a general slight decline in stocks last week, mild at first, but at the end of the week becoming rather acute. Home buyers seemed to be influenced adversely by the Cuban debate in Congress and the remote possibility of war with Spain. Baltimore and Ohio and the United States Leather stocks had marked depressions for special reasons. The volume of business was not large. The money market was easy, and the rate for call loans averaged at about 3½ to 4 per cent. This seems to show that the new Government bond loan has, as "Bradstreet's" puts it, "been absorbed and digested." Foreign exchange was dull.

Real Estate

The most notable movement in New York markets last week was the remarkable activity in real estate. The aggregate of transactions by private contract is reported at about $4,300,000, to which was added almost $1,500,000 realized at sales by auction. The two classes of realty which figured most prominently in the transfers were down-town business property and vacant lots. The number of lots which changed hands was 150, and the average price was $10,000.

Railroad Earnings

The "Commercial and Financial Chronicle" for this week presents its annual compilation of gross and net railway earnings for 1895. The total gross earnings of the roads included is over a thousand million dollars. The general showing is of considerable gain as compared with 1894, the gain being greatest in the earlier months and least in the closing months. The largest single gain recorded is that of the Pennsylvania, which has an increase of ten and a half million dollars in its gross earnings, and over four millions in its net earnings. The reasons ascribed for the general increase are the fine spring-wheat crop, the revival of business, and the absence of disturbing influences. Of course the year 1894 was one of extraordinary leanness in railway profits, and the comparison is purely relative.

Canadian Pacific Again a Dividend-Payer

One of the most satisfactory signs of better times in the railway world is the return of the Canadian Pacific Company to the dividend-paying list. This company has just announced a dividend on its stock, payable on April 1. The last previous dividend was in August, 1894. As has been more than once pointed out, the prosperity of the Canadian Pacific depends not alone on the earnings of its own lines, but to an increasingly great degree on those of its "feeders," the Duluth, South Shore, and Atlantic, and the Minneapolis, St. Paul, and Sault Ste. Marie systems. In all three the results of 1895 were much better than those of 1894.

Telegraph Lines

A German investigator has announced that the total length of telegraph lines in the world is 1,062,700 miles, of which America has 545,600 miles; Europe, 380,700; Asia, 67,400; Africa, 21,500; and Australia, 47,500 miles. The United States has a greater length than any other country, 403,900 miles, and Russia comes next, although European Russia has only 81,000 miles. The other countries follow in this order: Germany, France, Austria-Hungary, British India, Mexico, the United Kingdom, Canada, Italy, Turkey, the Argentine Republic, Spain, and Chili. In point of proportion, however, Belgium leads, with 409 miles of wire for every 1,000 square miles of territory; Germany comes next, with 250 miles; Holland is only slightly behind Germany, and the United Kingdom has 280 miles of telegraph for every 1,000 miles of country.

British Woolen Trade in 1895

The woolen trade in Great Britain was prosperous in 1895, in comparison with the beginning of the year. There was a rise of about a quarter in prices for wool. This rise was most noticeable in Australia, but was also marked in South Africa and Argentine. But this is chiefly due to the great purchases from this country. Our orders have been large in every branch of the woolen trade, both for the raw material and the manufactured article.

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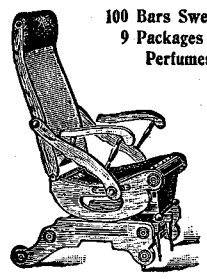

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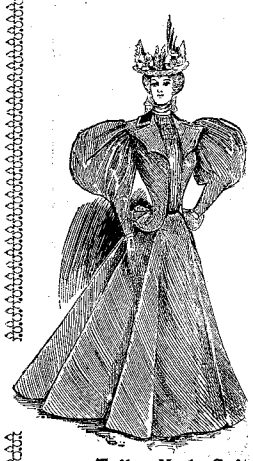

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PUBLIC LECTURES

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will be given on the following days, at 8:15 P.M.:

ON PRACTICAL RELIGION

Monday, March 16th—The Rev. W. Hay Aitkin, "Winning Souls."

ON CHURCH UNITY

Monday, March 9th—The Rev. Amory H. Bradford, D.D., "The Unity of the Spirit a World-wide Necessity."

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The Armenian Fund

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Students and Faculty of Stanford University, Cal	115 00
Anonymous	1 00
Citizens, East Bridgewater, Mass.	11 34
M. A. P., Clinton, N. Y.	1 00
Mrs. C. P. W., Albany, N. Y.	20 00
A Friend, Sandy Creek, N. Y.	1 00
L. E. R., Brooklyn, N. Y.	10 00
A. B. M., New York, N. Y.	1 00
N. F., Washington, D. C.	1 00
I. M. P.	5 00
A Friend	1 00
Junior Society Christian Endeavor of Dover and Foxcroft Congregational Church, Dover, Me.	1 75
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B. N. W., Sinclairville, N. Y.	2 25
B.	1 00
M. H. P., St. Louis, Mo.	5 00
M. P. D., Crozet, Va.	26
P. B. W., Elmore, Ohio	5 00
A. S. P., New York, N. Y.	10 00
Oldtown	1 00
W. H., New York, N. Y.	50 00
A Friend, New Britain, Conn.	3 00
Humboldt Congregational Church, Humboldt, Ia.	51 75
Weaver Congregational Church, Humboldt, Ia.	19 06
Vine Street Congregational Y. P. S. C. E., Lincoln, Neb.	13 00
M. T. E. W., St. Augustine, Fla.	10 00
Short Hills School for Girls, Short Hills, N. J.	5 00
Miss H. B., Toledo, O.	1 00
C. C., New Jersey	2 00
J. W. S., Riverside, Cal.	16 00
"For the Love of Christ"	1 00
United Presbyterian Congregation, Bloomington, Ind.	30 00
H. M. B., Santa Barbara, Cal.	2 00
Congregational Church, Sykeston, N. D.	5 00
A Sympathizer, Palatka, Fla.	1 00
Total to March 2	$4,220 48

General Howard Roll of Honor

The following is a supplementary list of names that have been entered upon the General Howard Roll of Honor of the Congregational Home Missionary Society. There have been previously reported 634. The number of shares included in the accompanying list is 49, making a total of 683:

Mrs. Thomas F. Deane, Freetown, Mass.
Second Congregational Church, Greenwich, Conn.
In Memory of the Rev. S. H. Williams, East Hartford, Conn.
First Congregational Church, Madison, Conn.
"Tithes," California.
Ladies' Home Missionary Society, Ivoryton, Conn.
Ivoryton, Conn. Three shares.
Congregational Church and Society, Atkinson, N. H.
The Rev. W. J. Tucker, D.D., by Congregational Church, Dartmouth College, N. H.
Dr. William T. Smith, by Congregational Church, Dartmouth College, N. H.
T. Haskell, Windsor Locks, Conn.
Mrs. E. P. Barbour, Ansonia, Conn.
Mr. Berry Stowe, Lawrence, Mass.
First Congregational Church, Tacoma, Wash.
L. B. S., of Tompkins Avenue Church, Brooklyn, N. Y.
Ladies' Missionary Auxiliary, Plymouth Church, Worcester, Mass.
First Congregational Church, Turner's Falls, Mass.
Miss C. W. Nichols, by W. H. M. U. of Minn.
Sunday-School, South Church, Hartford, Conn.
Home Missionary Rally, six churches at Washington, Conn.
First Congregational Church, Fairfield, Conn.
Home Missionary Rally, six churches at Fairfield, Conn.
Franklin Street Church, Manchester, N. H. Second share.
Eliot Church, Newton, Mass.
President Franklin Carter, Williamstown, Mass.
In Memory of Rev. D. B. Coe, D.D., Bloomfield, N. J.
In Memory of "J. L. T.," Massachusetts.
A. P. Williams, West Upton, Mass.
Ladies' Union of First Church, Kansas City, Mo.
Mrs. G. A. Harris, Chepachet, R. I.
Miss Sophie Moen, Worcester, Mass.
Mrs. Isabella R. Tuttle, Plymouth Church, Brooklyn, N. Y.
Mrs. Samuel B. Duryea, Plymouth Church, Brooklyn, N. Y.
Mrs. William B. Boorum, Plymouth Church, Brooklyn, N. Y.
Congregational Church, New Preston, Conn.
Rev. D. L. Furber, D.D., Newton Center, Mass.
First Congregational Church, Middletown, Conn.
Mr. and Mrs. Arthur F. Whitin, Whitinsville, Mass. Five shares.
Mr. John L. Hobson, Haverhill, Mass.
Ladies' H. M. Society, Congregational Church, Norfolk, Conn.
First Congregational Church, Collinsville, Conn.
Rally of neighboring churches at Putnam, Conn.
Mrs. H. S. Caswell, by "A Country Friend."

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Dr. W. S. LEONARD, Hinsdale, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

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ORGANDIES
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Printed Dimities, Plain and Fancy Piqué, White Embroidered Nainsooks.

Printed Linen Lawns
Galatea, Toile du Nord.

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The newest shades in tan for Spring are included, **and every pair is guaranteed.** Money refunded if desired. Send size generally worn.

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Sample, 4 cents. *Book free.*
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The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. *I add my name to the 'Pass-It-On-Society.'*" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with **Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold,** or any similar disease of the respiratory organs, send for **HYOMEI,** the new and wonderful *Australian "Dry-Air" treatment* comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, $1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives *instant relief,* stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. MORRIS, M.D., 159 Franklin St.
P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
MISS BERTHA B. STEWARD, Harrison County.

New York, Feb. 1, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
HALSEY FITCH, 170-172 Chambers Street.
(*Dr. Farrar's reply is given above*).

Greensboro, Ala., Sept. 15, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."
Yours truly,
W. M. SEAY.

New York, Sept, 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited I want to "pass-it-on."
A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. NUGENT (Treasurer).

Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant, when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
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The air, thoroughly charged with **Hyomei,** is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, $1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using. If you are *still* skeptical, send me your address, and my pamphlet shall prove that **Hyomei** does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

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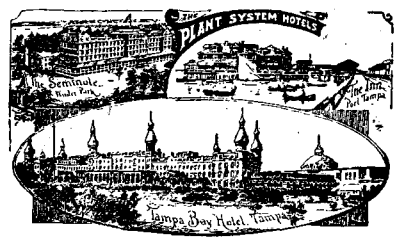

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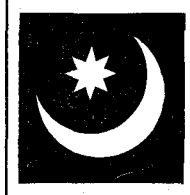
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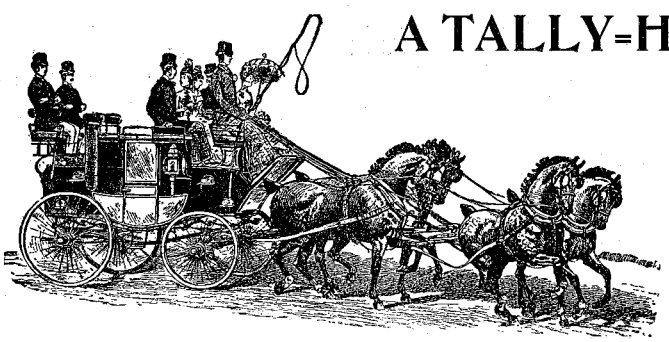

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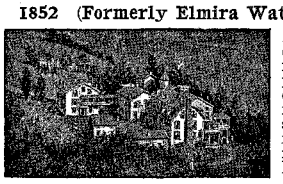

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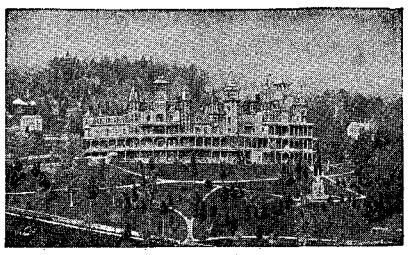

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About People

—Mark Twain's trip to the far corners of the earth has been wonderfully beneficial to his health. When he left San Francisco he was far from well, but he told a reporter at Bombay that he felt ten years younger than when he started.

—The men who have seen Sir Walter Scott must now be getting few. Mr. John Usher, of Stodrig, who died the other day, used to tell with no small pride that on one occasion, when Sir Walter was a visitor at Toftfield, his birthplace, he had sat on the great novelist's knee, and had sung several songs, for which he was rewarded by Sir Walter with the present of a white pony.

—Tom K. Soh, the new Corean Minister to the United States, is described as very much of an American in his dress and manner. This is due to his education at Rutgers College. Soh says that one of the most momentous acts of the King's reign was his decree, which went into effect the first of the year, that all his subjects must wear their hair short, as Europeans do. The decree nearly caused a revolution.

—Henri Rochefort says about his memoirs: "Every human being sees what concerns him through a telescopic glass. For thirty-five years the baker at whose shop my parents bought bread went to her counter at noon and never budged from it till eight. Yet she explained the presence of gray locks in her hair by the fact that her life had been tumultuous."

—The famous Russian painter, Vasili Verestchagin, still uses his right hand in work, although he lost the thumb of it long ago, though the middle finger is maimed as the result of a shot wound, and though the small bones have been partially shattered by a fall which also broke the arm. Even in this maimed condition the hand is evidently preferred by its owner to its mate.

—Albert Seeman, of Wilkesbarre, Pa., has a ring which he believes to be the wedding-ring of Martin Luther. It purports to be one of the two which the Kurfürst of Brandenburg had made symbolical of the life and the crucifixion of Christ, and which were presented to Martin Luther and his wife on their wedding-day. It came into possession of the Seemans in 1867, while they were at Stockholm, Sweden.

—The famous painter, Franz von Lenbach, says that Bismarck always treats him as one of the family when he is at the château painting the ex-Chancellor's portraits. "He always embraces me when I arrive and depart, and treats me as a Bismarck," says Von Lenbach. "He has a certain esteem for me, and tries to show that I am not an imbecile. However, in my work as a painter he has no interest whatever."

—The New York "Tribune" tells this story of Henry Labouchere when he was an attaché of the British Legation in Washington. One day he was sitting in his office, when a rather noisy individual came in and asked to see the Minister. "You can't see him. He's gone out. You must see me." "I don't want to see you; I want to see the boss of the ranch," said the noisy individual. "All right," replied Labouchere, going on with his writing. "Take a chair." The visitor sat and waited for an hour. Then, with several picturesque extracts from profane history, he inquired how long the boss would be gone. "I should think about six weeks," replied Labouchere, carelessly. "You see, he has just sailed for England."

—Professor Hubert Herkomer's splendid mansion at Bushy, near London, is remarkable, not so much because the outlines were sketched by Richardson in his impressive style, the "American Romanesque," or because it is full of Mr. Herkomer's original ideas in planning, but because Mr. Herkomer's father and two uncles were the decorators. This season the Professor has been exhibiting a picture called "Makers of My House," in which the portraits of the three old men are presented. The father is a wood-carver, and of the two uncles one is a wood-carver and the other a weaver. In 1851 these men emigrated from Germany to America to seek the gold which they did not find. Years later Professor Herkomer visited the States and took back to England his father and an uncle, setting up the other uncle, the weaver, in New York with new looms for making curtains and carpets, some of which are now at Bushy.

—The venerable composer, Signor Verdi, is now revising his opera "Macbeth" for Mlle. Calvé, who has long desired to play the character of Lady Macbeth. So great has this desire been that some time since she suggested to M. Massenet the idea of an opera upon Shakespeare's great tragedy, but the French composer did not feel himself equal to the task. It is reported that she then appealed to the veteran Italian, who has agreed to revise for her his opera "Macbeth," which had its first performance in 1847 at Florence. The work is best known at Venice, however, through the now famous aria of Macduff, "La Patria Tradita," the words of which are from the poet Andrea Maffet. The words and music created a patriotic riot at that time of revolutions in all Europe, and the Venice riot had to be suppressed by Austrian grenadiers. It is understood that the new version of "Macbeth" will be ready for production before the close of 1896—an announcement which all lovers of the best Italian school of music will hail with satisfaction.

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Bits of Fun

The difference between obstinacy and firmness is in the difference of viewing it from the outside or inside.—*Somerville Journal.*

Evidence.—Husband (in the early dawn)—It must be time to get up. Wife—Why? Husband—Baby has just fallen asleep.—*Truth.*

"This weather is very trying for everybody," said the physician. "Yes," replied Mr. Meekton. "I don't see how my wife is going to bear up under it. When the sun doesn't shine it gives her the blues, and when it does she says it's fading the carpet."—*Washington Star.*

Many good people in Maine will sympathize with the Penobscot County man who attempted to speak in town meeting on a subject that greatly interested him. "Fellow-citizens," he sang out lustily, as he arose—"fellow-citizens!" A long and embarrassing pause, and then he added: "If I only had the ideas I ought to have on this subject, and had the words to express those ideas, I think I could relieve my feelings." How the crowd cheered as he sat down!—*Lewiston Journal.*

The Professor of Mathematics in one of our larger colleges, the father of a bright boy of eight years, took a nap the other afternoon on a lounge in his study. The rest was well earned, for the professor had just finished a three hours' exercise in Atelian Functions. He had not been asleep long when his wife heard the most heartrending groans issuing from the apartment. Rushing to where her husband was, she found him sitting upright upon the lounge, holding his face in his hands. "What is the matter, dear?" asked Mrs. K. "I've had the most horrible dream," the Professor replied. "I dreamt that our Charlie was a minus quantity under the radical sign, and I couldn't get him out."—*Harper's Magazine.*

Possible Discoveries of the Future

Something which would make it easier to store electric energy, and therefore to use it as a motor without fixed machines, would, no doubt, double or triple the force at the actual disposal of mankind, and therefore their power of wringing the means of comfort from the reluctant planet, which gives nothing but beautiful scenes except in return for toil. A new means of levitation—scarcely conceivable—would send us all flying through the air, transform all armies and navies, and modify, probably in the interest of the yellow race, which does not mind dying, all existing political combinations. Any means of employing electricity as a weapon might also have great results, as the invention of gunpowder had, though, like gunpowder, it would probably leave the relative positions of the nations very much where it was. It is in the struggle of classes that a new weapon would probably do most, all recent inventions having increased the strength of all regular governments against their peoples.

There are conceivable discoveries, too, in medicine, such as a power of illuminating the human body, which would greatly help man in his warfare with disease; and there may exist means of destroying within the bodily system, or permanently preventing the generation of, the hostile microbes. We might learn, in the domain of applied mechanics, how to utilize the colossal force of the tides, the greatest of all unused sources of power except the rush of the world through space; or we might find a new way of easily developing heat so intense that, for instance, we could make of sand a magnificent and comparatively cheap building material. The uses of intense heat, if easily produced, would in fact be numberless. To produce a cooling apparatus, which should have precisely the reverse effect of a fire, and make the tropics a comparatively enjoyable place of residence for white men, is beyond the range of sane imagination; but a refrigerating process which shall add, say, five years to the durability of all food-products is not, and would greatly increase the comfort of the masses of mankind.—*London Spectator.*

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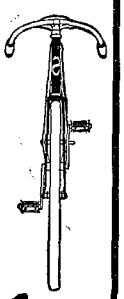

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